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"The Peculiar Institution."

From the New-York Evangelist.

THE HEROISM OF A MOTHER.

About three months ago, a very intelligent and fine-looking woman—a mother—came to me in the greatest distress, to seek my aid and counsel. She had two daughters living in a slave State, the one twelve, and the other fifteen years of age, and she had received a letter a few days before, from the man, if *man* he can be called, who claimed dominion over them, that unless she could raise *four hundred dollars* in two months, he would sell them to be taken to Louisiana. She herself was free, and was living in a very respectable family in this city; but her daughters were born when she was a slave, and therefore claimed as slaves by the law of the State. The gentleman with whom the mother was living, knowing my interest in the cause, and truly sympathizing with her in her distress, sent her to me to draw up a subscription paper for her, that she might raise the money. But here I could give her no encouragement. I told her that the friends of the slave in this city, who are but a small number, were weary of the constant applications of this kind made to them; and that many would not give from principle, as they felt it to be acknowledging the right of the slaveholder to hold man as property, and giving him that to which he has no right. I told her, too, that though I had frequently given myself in such cases, I did not like to do it, as far as the slaveholder was concerned; for that with the same money he might buy other children, and thus that her afflictions would merely be transferred to another mother.

As I talked thus with her, her countenance fell, the tears ran down her cheeks, and she looked the picture of despair. What true mother would not feel the bitterest anguish at the thought of having her only two children torn from her forever, and meet a doom infinitely worse than death? She was about to leave me, when I said, "Stop a moment. Though I think it impracticable to raise this money in the way you designed, I will give you ten dollars with great pleasure, and *as much more as is necessary*, if you can get your children without giving the "man-stealer" a cent. I know something of the place where they are; and I know a true man who lives about thirty miles from them, to whom I will give you a letter, and who will aid you with advice, and whom I will request to give you, for me, all the money you may need. The man who holds your children has no right to them, except so far as a wicked and God-defying law gives it to him. They were stolen from you, their *mother*, at their birth, and are still kept as stolen. You have a right to them against the world, for children are commanded to obey their parents in the Lord, and not the slaveholder in the ———." At these words her countenance brightened, and she said she would think of it, and let me know in a few days, her determination. Three days after, she called upon me as she had promised. She said her friends had dissuaded her from going, as it would be attended with so much danger; but, said she, "I am resolved to go; for I will either rescue my children from slavery, or perish with them in it."

I then sat down and wrote the letter I promised her to my friend, arranged other matters, gave her the letter, and she left me with a joyous yet trembling heart, promising to write me how she succeeded. A week elapsed, and I heard not from her. I became a little anxious, and you may well suppose that she was the subject of my prayers. Another week passed, and still no news from her. In the meantime, one of her friends here came to my house every day to learn some tidings from her, but I could give her none. I wrote to the gentleman to whom I had given her a letter, and from whom I might get an answer in three or four days. These days came and passed, and no intelligence from either. My anxiety was great, as you may well suppose. Two days more elapsed; it was Saturday, and still no news; when at ten o'clock that night, just as I had taken my candle to go to bed, I heard a carriage stop at my door, and immediately a loud ring at my bell. I went to the door, and who should it be but the mother herself.

"How rejoiced I am to see you," I exclaimed, "but where are your children?" "There they are," said she, pointing to the covered wagon that stood before my door. "Praise the Lord," said I "for his goodness." As I could not take them into my own house, owing to the severe (and ultimately fatal) illness of my youngest child, I went with the mother and procured a place for her children, where no human bloodhounds could scent them out; and early the next week I sent them all on to Boston, as the mother could not believe that she would be safe in this city of "brotherly love," nor even in this State of William Penn.

The following is the plain, unvarnished story of the heroic mother, as she gave it to me from her own lips, narrating the manner in which she rescued her children from Slavery:

"I started for ——— the next day after you gave me the letter, and as soon as I could, on my arrival, I went to find out Mr. ———. After a considerable time I succeeded, and gave him your letter. I told him my object and plans. He quite discouraged me from the undertaking, saying that it would be attended with a great many difficulties and dangers. However, I determined to go, and early next morning I started on foot. Before night I got thirty or thirty-five miles, I cannot tell exactly, to within about three miles of the house of my old master, where my children were. I staid there *in the woods* that night, and the next day I contrived to see my sister-in-law, who lived at no great distance, that she might see a coloured man, named ——, who I knew would help me in my object; and also tell my children that I was coming after them, but to charge them most strictly not to speak of it to any one. She went to the house where the children were, and got so frightened that she told them I was in the neighbourhood. The next day she came back *to the woods*, where I had still continued, and told me what in her fright he had done.

"As I had always, whenever I had gone into the neighbourhood before, visited my children, I knew it would excite suspicion if I did not go now; so I went directly to the house, and saw the old man and his wife, and my children. This was Friday. I stayed there on Saturday and Sunday, till Monday evening; cooked and washed for them, and then bid my children good-bye, as if I should never see them again; for I told "master" that I could not raise the money. After leaving them, *I stayed in the woods round about for three days*, in hopes of seeing that coloured man I before spoke off, who would help me. But not being able to see him, I walked back again thirty-five miles, to ———, to see again the gentleman to whom you gave me a letter. I told him that if I could get a carriage, with a faithful driver, I could get my children; that I knew such a one in the place, if I could get the money to pay him. Accordingly, he gave me eight dollars on your account. The next day I engaged my carriage, and we got down that evening, about nine o'clock, to within three miles of the house. I told the driver that I did not think it would be safe for him to go any farther, but that if he would stay there, and wait for me till daybreak, I would go on, and that if I did not return, then he might drive back. I walked on and got to the house, I should think, about eleven o'clock. As I came near to it, the two dogs began to bark furiously; I stopped a moment and hid behind the fence, and saw "master" open the window and look out. Not seeing anything, he shut down the window. I waited till I thought he was asleep, and then went forward. The dogs barked again, but did not fly at me, and I hurried quick into the cellar kitchen, where my children slept, and laid down alongside of their straw bed. In about fifteen minutes I went up into the house to see if all were asleep, and I heard "master" snoring—I then went down and waked up the children, and told them not to speak a word. I got on their clothes as soon as I could, and fearing that if I went out by the door the dogs would bark again, I determined to go out by the back window. I found it was fastened. I got up on the window-sill to take out the nail, and as I was pulling at it I prayed, 'O Lord defend me and my dear children this night; I commit myself and them to thee.' At length I got out the nail, and opened the window, and lifted my children out, and then got out myself. The dogs were there, but they only stood and looked at us, and *never even growled*.

"We had to go through the garden, and get over three different fences and palings, and to go four miles, to where the carriage was. But fear behind, and hope before, animated us, and we reached the carriage about one o'clock. We drove as fast as we could toward ——, but not intending to go into the city, for I knew that "master" would be there as soon as he could, after he waked up and found the children gone. By nine o'clock we got to a house inhabited by coloured people that the driver knew, within four miles of ———. The next night we started, and by break of day got into Pennsylvania, to the house of a good Quaker man, where we stayed all that day. The next day he took us on about fifteen miles, to another friend, and the next day, Saturday, this friend took us to Philadelphia, where we arrived, as you know, at your house about ten o'clock at night."

Such was the heroic conduct of this Christian mother in rescuing her children from Slavery. Had they been white children, rescued from Algerine slavery, the fame of the exploit would ring from one end to the other of this land, and no praises bestowed upon it would be deemed too extravagant.

I saw the mother and her daughters last July. The former had obtained as much work as she could do at excellent wages, and the latter were at school learning to read and sew. "Only think, Mr. C." said the mother to me, with tears of joy and gratitude in her eyes, "Mary can already say her *a, b, abs*, and yesterday she hemmed a handkerchief right smart." May the God of the widow, of the fatherless and the oppressed ever bless them.

C. D. C.

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* *Andrapodistes*—1 Tim. 1. 10.

Selections.

From the New Orleans Picayune, October 6.

FURTHER MEXICAN NEWS.

We yesterday found opportunity to look through a file of Mexican papers from the 5th to the 10th of September, both inclusive. We find very little of incident in them to extract, but can gather from them a very clear idea of the spirit of hostility with which the people are animated towards us. A very determined effort is made to excite prejudice against us for the execution of the Irish deserters. We find this execution made the subject of an entire supplementary number of the *Diario del Gobierno* of the 10th ult. It is in the form of an address to the Mexican people, without any signature, but evidently partaking in some measure of an official character. We give a translation of the whole document, though we have not a doubt that the circumstances of the execution are grossly exaggerated. It gives us the exact number hung and otherwise punished:—

Mexicans! Among the European volunteers whom the American army has hired to kill us, there are many unfortunate men who are convinced of the injustice of this war, who profess the same Roman Catholic religion which we profess, but who being harrassed by the misery which prevails in Europe from the want of employment and the failure of crops, have consented to enlist. Some of these men abjuring their errors and following the noble impulses of their hearts, have passed over to our army to defend our just cause. From these, his Excellency the President formed the Foreign Legion, known under the name of the Company of St. Patrick. At La Angostura and at Churubusco they bore themselves with the highest intrepidity, and after the enemy had gained possession of this last point, which was only after its defenders had exhausted their last cartridges, they were made prisoners.

The Generals of the American army, who ca e count upon their soldiers in a war so iniquitous, sav through the influence of acts of ferocity, were determined to shoot these Irishmen. Scarcely was this known in this city before every breast was filled with horror at the thought. His Excellency the Minister of Relations, in a touching letter to the English Consul, the estimable lady of her Britannic Majesty's Minister, various private individuals, both Mexicans, and foreigners, we ourselves, and even the ladies of families residing at Tacubaya, interceded for these brave men; and we expected that if they could not be pardoned, they would at least be spared capital punishment.

It would have been deemed base and repugnant to the laws of civilization, as practised in modern wars, to offer the bloody spectacle of the execution of these men; and yet it could have been palliated to a certain extent by the part which these men took in the defence of Churubusco; but they had no share whatever in the slaughter that was made the day before yesterday upon the heights of the King's Mill. Well, then, will you believe it, my country-men? this day, in cold blood, these Caribs, from an impulse of superstition, and after the manner of savages, and as practised in the days of Homer, have hung up these men as a holocaust—they have themselves said it—to the manes of the General or Generals who there fell! And in what manner did they hang them? Noosing them by the neck as they stood upon the ground, and so suspending them that they died "by inches," strangled by their own weight, the mode adopted being such that their horrible agony lasted more than one hour. A spectacle worthy of such men, or rather demons escaped from hell! This they did with eighteen of these unhappy men, and among them the brave Captain Reilly, whose head they stuck upon a pike and planted at Churubusco. To six others, who proved that they had not volunteered, but been impressed they gave two hundred lashes each, and compelled them to dig the graves of their companions!

Mexicans: These are the men who call us barbarians, and say they come to civilize us; these are the men who have plundered the houses of the surrounding villages, who have stolen children from their families, who have slept in the niches devoted to the sacred dead, who have with blasphemous revelry clothed themselves in the ornaments of the altars, who have thrown upon the ground the body of JesusChrist, and have made themselves drunk in drinking out of the sacred vessels. Accursed may they be of all Christians, as they are of God!

Countrymen: The Supreme Government commanded its commissioners, as you have seen it already published, that they should inquire of their commissioners, first of all, why they had brought war upon our republic with blood and fire?—what injuries we have done to them that they should thus seek to revenge themselves? Their mode of concealing their confusion at not being able to reply to these inquiries, and of satisfying their displeasure because we would not consent to an ignominious peace, has been to light up anew the flames of war, to send us from the King's Mill day before yesterday our assassinated countrymen, who had in no manner offended them, and to glut their diabolical rage upon the defenceless men whom they had in their power.

Mexicans: The Supreme Government conjures us, in the name of the honour of our race, in the name of our dignity as men, and of God himself, that we should all unite, by one unanimous and continued effort, to revenge these great outrages, to yield never to dismay, and to wage this war without relenting. May remorse seize every selfish or cowardly Mexican, who cannot say to himself that he has fulfilled every duty as a public officer and a good citizen; who has not contributed by every means in his power towards this war—with his person, with the influence of his position, with a part of his fortune, with his labour, by maintaining a number of soldiers, by aiding every way those who fight, and who has not so employed the means which God has given him for his service and that of the country in which God has placed him, that His images shall not be cast down, nor His holy name blasphemed.

The President Provisional of the Republic and Commander-in Chief of the Army to the Nation,—

Countrymen,—The enemy availing himself of idle pretexts, has determined to commence hostilities upon your beautiful city. Presuming us to be disheartened and humiliated by the reverses of fortune he expected that I should subscribe a treaty by which the territory of the Republic would have been essentially reduced and the Republic covered with shame and ignominy. Mexicans do not deserve a fate so ignominious, and having been called upon spontaneously to direct their destinies, I have felt it my duty to respond with all loyalty to their signal mark of confidence, preserving their precious rights which cannot be alienated, and thus affording an example of energy and firmness which are the glory of nations.

The enemy had proclaimed that they would propose to us a peace honourable for both nations, and it became our duty to listen to them, that their treachery might be made known. Their propositions and all the sequel of the negotiations are to be published, so that the civilized world may see we were ready to sacrifice all that our honour would permit us to sacrifice; and that on the other hand our enemies set up measureless pretensions, which would have destroyed the Republic and converted it into a miserable colony of the United States. To such audacity we could oppose nothing but our firmness and our valor.

Mexicans! You will find me, as ever, leading in your defence, striving to free you from a heavy yoke, and to preserve your altars from infamous violation and your daughters and your wives from the extremity of insult. The enemy raises the sword to wound your noble fronts; do you draw it likewise to chastise the rancorous pride of the invader.

Mexicans! forever live the independence of the country.

ANTONIO LOPEZ DE SANTA ANNA.
Mexico, September 7, 1847.

From the Albany Atlas.

NEW-YORK—HER POSITION ON THE SLAVERY QUESTION.

Strenuous efforts have been made for some months past, to array the Democracy of this State against the free principles of the Ordinance of 1787, introduced by Mr. Jefferson.

Hitherto the great mass of our people have been supposed to be radically, and almost unanimously opposed to the extension of the area of Slavery by any act of forbearance of the Federal Government; and notwithstanding some straggling indications to the contrary, we believe the honest electors of the State have undergone no change on the subject.

We will remind our readers of some of the evidences of the popular sentiment, commencing with the following unanimous declaration of the Legislature in 1820, and that no opposition was made to this declaration by any party or individuals:

Whereas, The inhibiting the farther extension of Slavery in these United States, is a subject of deep concern among the people of this State; and, *whereas* we consider Slavery as an evil much to be deplored, and that every constitutional barrier should be interposed to prevent its farther extension, and that the Constitution of the United States clearly gives Congress the right to require of new States, not comprised within the original boundaries of these United States, the prohibition of Slavery, as a condition of their admission into the Union.—Therefore,

Resolved, (if the honourable Senate concur,) That our Senators be instructed, and our Representatives in Congress be requested, to oppose the admission as a State into the Union, any territory not comprised as aforesaid, without making the prohibition of Slavery therein an indispensible condition of admission.

It will be remembered that Martin Van Buren, Roger Skinner, Samuel Young, Walter Bowne, Jabez D. Hammond, and other distinguished public men were at that time in the Senate of this State

The present Legislature adopted the following resolutions of instruction during its first session:

Resolved, That if any territory is hereafter acquired by the United States, or annexed thereto, the act by which such territory is acquired or annexed, whatever such act may be, should contain an unalterable, fundamental article or provision, whereby Slavery or involuntary servitude, except as a punishment for crime, shall be forever excluded from the territory acquired or annexed.

Resolved, That the Senators in Congress from this State be instructed, and that the Representatives in Congress from this State be requested, to use their best efforts to carry into effect the views expressed in the foregoing resolutions.

The following is the vote of the New-York delegation in Congress on the Two Millions bill embracing the Wilmot Amendment, August 8, 1846:

YEAS.—Messrs. Anderson, Benton, Campbell, Carroll, Collins, Ellsworth, Gordon, Grover, Hough, Hunt, Jenkins, King, Lawrence, Lewis, Maclay, Miller, Mosely, Niven, Rathbon, Seaman, Strong, Wheaton, White, Wood.

NAYS.—None.

We give also the vote in the House of Representatives on the Wilmot Proviso, at the last session, February 15, 1840:

AYES.—Messrs. Anderson, Benton, Campbell, Carroll, Collin, Culoo, De Mott, Ellsworth, Goodyear, Gordon, Grover, Holmes, Hough, Hunt, Hungerford, Jenkins, King, Lawrence, Lewis, Maclay, Miller, Mosely, Nivin, Rathbon, Ripley, Russell, Seaman, Smith, Wheaton, White, Wood, Woodroff, Woodworth.

NAYS.—Mr. Strong.

Messrs. Russell and Woodworth, on a subsequent vote changed sides.

From the Liberator.

LETTER FROM JONATHAN WALKER.

THE EMANCIPATED SLAVES AND CAPT. WIXON.

In the last Liberator, I noticed a brief account of the liberation of 66 slaves, by the will of Carter H. Edloe, deceased, of Virginia, and their emigration to Boston. Also a compliment to the master of the vessel in which they came, over the initial M.

Friend M. says:—"The Captain is a fine specimen of an honest, generous, Cape Cod Yankee," &c.

I am of the opinion that further notice of Capt. Wixon's humane conduct is due to his noble deed. He may be a good specimen of Cape Cod Yankees, in some respects, but not in regard to sympathy for the enslaved coloured people, by any means. And as to the masters of vessels from that section, he is not the rule, but an *exception*. For I am compelled to conclude, from careful and pretty extensive observation among the Cape people and masters of vessels there, that with very few exceptions, there is no interest manifested in behalf of the enslaved millions of this country.

While Capt. Wixon was on his passage from James River to Boston, with the liberated slaves, he met with a head wind in passing the Cape, near where he lived, and consequently stopped a day or two, went on shore, (and as I am informed by his neighbours and one of the slaves,) called a meeting in their behalf, and collected for them clothing, provision, and money, to the amount of upwards of twenty dollars, whilst a part of the neighbourhood was making a hue-and-cry about his bringing the emancipated slaves away from their prison-house, to breathe, if possible, a little free air in Massachusetts.

One of the liberated slaves has been with me little more than a week, and to all appearance is well behaved, industrious, and of an excellent disposition. I have also aided in obtaining, (*I think*,) a good situation at this place for two others. I hope the friends of humanity will promptly assist those who are not yet provided for, to get situations, where they can, by diligence and good conduct, soon provide themselves with quiet homes of their own.

Enclosed is a copy of their master's will, and a decree of the Court, from which I think some extracts might be made, interesting to the readers of the Liberator. Those papers belong to the man whose name is annexed; be lives with me; you will therefore return them to me soon as convenient

Yours, for constant good will,
JONATHAN WALKER.
Plymouth, Sept. 26, 1847.

We find in a letter in the Liberator, from Edward Search, of London, the following letter, which is circulating among the English Unitarians for signature.—The invitation to which it is a reply, our readers will remember we gave some account of some time since.

Reply to the invitation of "The Friends of Unitarian Christianity in Boston, to their brethren in a common faith in England and Scotland." To our brethren, the Friends of Unitarian Christianity in Boston, United States:

REVEREND AND DEAR BRETHREN,—We have heard of your fraternal invitation to the Unitarians of this United Kingdom, to join in the celebration of your religious and charitable anniversaries, usually held in your city of Boston in the month of May.

We gladly acknowledge, we have been accustomed to regard those annual meetings with a lively sympathy and interest. The reports of their proceedings have filled us from year to year with delightful hopes for the future, and with enlarged admiration and affection for so many fervent fellow-labourers, in a cause which is dear to us in proportion as we believe it to be, above all others upon earth, "the great power of God" for the true and enduring happiness of the whole family of man.

To be permitted to share in such celebrations would be felt as a high privilege. To do so in compliance with the cordial terms of the invitation you have sent us, could not fail to be a source of enhanced pleasure; and should such a pleasure be realized, we rejoice in the belief that the interchange thus promoted by friendly greeting and religious experience, would mutually strengthen, not only our personal regards, but the still more important and extended interests (understood in no narrow or sectarian sense) of our common denominational objects. Boston to us would, indeed, be interesting ground; and the scenes which have been familiar to the living and the dead with whose names our reverence and love are affectionately intertwined, could not be visited by us with any common emotion.

Nevertheless, in the exercise of the liberty wherewith the Gospel makes us free,—and encouraged by the recollection of the brotherly relation in which you permit us to hope we mutually stand,—we feel that we should be frank in the expression of our thoughts, and that it becomes us to state that there are circumstances, as we have lately been informed, which justify our anxiety for some explanation,—in order to disembarrass a proposal which, apart from those circumstances, could not be otherwise than acceptable and grateful to our hearts.

It has been reported, brethren, that among the officers of one of the most important of those societies in whose operations you have invited us to take a part,—and particularly referred to in your invitation,—among the fifteen Vice-Presidents of the "American Unitarian Association," for the official year but recently closed,—there was at least one individual in the unhappy predicament of being a *holder of slaves*.

We are anxious to direct your attention to this very grave fact. We feel that, whatever the relations of charity may be with one who *claims a property in the person of a fellow-being*, obligations in regard to public religious co-operation cannot be considered as parallel, without the implication that such a claim is one which a pure and advanced Christianity can recognize. And we therefore would entreat of you some adequate assurance, either that such occurrence was inadvertently permitted during the past,—or that in the constitution of your societies for the time to come, there are unequivocal guarantees that no such appointment could by any possibility again occur.

We implore you, brethren, to forgive our liberty on this important point. Next to our own,—nay, rather as part of our own,—your reputation is dear to us; and for you, as for ourselves, we would urge it as a solemn duty in the sight of God, and in behalf of men, that in this matter you study to walk circumspectly; that you suffer not your good to be evil spoken of; and that you prevent the reproach to your name and Church of seeming to admit by such an appointment,—in this period of comparative progress and light,—the fitness for religious co-operation of parties directly and personally involved in the deepest and direst wrong which one human being can inflict upon another.

Remember, brethren, that there can be no slaveholding without slaveholders: and that if the former be the dark and evil thing which many of your most eminent men and honored divines admit it to be,—he whose position it is to be a slaveholder, forfeits his claim to be acknowledged as a benefactor to mankind. In the systematic perpetration of that which subverts the first rights of human nature, and shocks the dearest principles of Christian love,—whether he err in ignorance, or sin against knowledge, he ceases to have power to aid in turning mankind from darkness to light; and by the act of partaking in an institution demoralizing in all its aspects, and essentially at variance will the spirit of modern society, *abdicates his mission* to join in the diffusion of purer views of the Gospel, as the herald of a higher civilization and of humaner and more Christian forms of social life.

We pray you, brethren, to take these thoughts into your earnest consideration. For the honour of our common faith,—for the personal regard we bear yourselves,—we ask you to set our minds at rest on a subject, from recent events on your continent assuming so increasingly painful and alarming a character,—and to reassure your fellow-believers in the land of your ancestors that their brethren of the West, in regard to Slavery and slaveholders, are "without spot from the world," and have a name "above fear and above reproach."

With affectionate acknowledgments of your kindness, and all earnest desires to preserve and reciprocate it, we remain, reverend and dear brethren, your faithful servants in the Gospel,

Signed,

From the People's [London] Newspaper.

AMERICAN SLAVERY.

Domestic slavery, that plague-spot on the American character, has just been crowned with the keystone of its iniquity. The American Government, not satisfied with permitting its citizens to make merchandise of their fellow-men, not deterred from the iniquity by the sneers of civilized man in every country of the world—the American Government, lowering its position in the scale of nations, and degrading itself in the eyes of the world, has become the auctioneer of its own subjects, and those subjects women! Yes, two women, mother and daughter—the one sixty, the other twenty—have been publicly offered for sale in the streets of Washington, to satisfy the demands of a department of the public service! Iniquity, like everything else, has a boundary beyond which it cannot go unchecked; and surely that point is now reached. A nation so depraved must lose the position to which its natural importance would otherwise entitle it; and a Government so morally degraded is incapable of soothing the world's universal torrent of execration. The President whom Moore described was, it seems, but a type of the community—

"The weary Statesman for repose hath fled
From halls of council to his negro's shed,
Where, blest, he woos some black Aspasia's grace,
And dreams of freedom in his slave's embrace.

We are, however, sorry indeed to believe that the groundwork of this subject is unquestionable fact. Slavery forms the pivot on which turns every calumny and every falsehood uttered against the noble principles of Republicanism. Every one who believes in the holiness of monarchy, and sneers at the depravity of a republic, finds a reason for the faith that is in him in the fact that, while England is free from the curse, America is the very hot-bed of Slavery. And the conclusion is plausible enough, for those who do not penetrate beneath the surface of things. We, however, are not the less believers in the justice of republican Government, because a republic practises so revolting a crime against the dignity of the human race. We admire their principles, but we detest their practice. The liberty they profess we advocate, but the slavery they practise we denounce. But if we who live in England, denounce their crimes, with what admiration must we view the struggles of those men who in their own country have the moral courage to beard the upholders of the system! And we should be sorry to close our observations without awarding our praise to the few men in the Union who struggle in opposition not only to the inclinations, but to the interests of the majority.

From the Free Labour Advocate.

MANIFESTO

OF THE PRESBYTERIAN CHURCH OF AMERICA.

The question, then, which presents itself to us is, "at what point of corruption is secession justifiable? We answer, whenever a body becomes so corrupt that the Laws of Christ are inoperative, or superceded by the laws and regulations of men. The Church of Christ is a community under the government of *Christ's Laws*, and no other community can, in any proper sense, claim to be *Christ's Church*. See Con. Faith, ch. xxv. Form of Gov. ch. i. sec. 7. Book of Dis. ch. i. sec. 1. Also, Eph. ii. 19, 20.—To tell us, that we are to stay in such a body so long as we are tolerated in speaking our sentiments, is to meet us with a mere *assumption*, when we are inquiring for truth. That the Laws of Christ are entirely inoperative, so far as Slavery is concerned, in both the great Presbyterian organizations, as *bodies*, is too notorious to need proof. We could not, therefore, longer continue in such a connection without bringing guilt upon our own souls.

There is another consideration bearing upon this point worthy of notice. It is the temptation to which we expose our own souls by remaining in such a connection. The Lord Jesus has taught us to pray, "lead us not into temptation, but deliver us from evil." He who prays this prayer, and yet voluntarily puts himself in the way of temptation, is guilty of mocking God. We are continually liable to become assimilated in character to those with whom we associate.

"Vice is a monster of such hideous mien,
That to be hated, needs but to be seen!
Yet seen too oft, familiar with her face,
We first endure, then PITY, then EMBRACE!"

The truth of this sentiment has been strikingly exemplified in the case of some of our brethren, who once were zealous in the cause of the slave, but who, owing to their ecclesiastical connection, are now either silent, or the open apologizers for Slavery. We dare not continue to expose our souls to a like temptation. "He that trusteth his own heart is a fool." It was for this reason that the Apostle Paul said to the Corinthians (2 Cor. vi. 17.) "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

2. *Our duty to the Church of Christ demands it.* Three things are necessary to the prosperity of the Church: purity of doctrine—purity of practice—and a judicious, vigilant application of discipline. Without these, you may, it is true, build up a large organization of professors, but when the work is finished, it is nothing but a colossal body of corruption, and abominable putrefaction, the smell of which is offensive to the nostrils of infinite holiness. Such organizations are worth nothing in the great work of the world's renovation. Nay, they are *worse than useless*—they are huge masses of rubbish in the highway of holiness! The rubbish must be removed before the car of Christ's Salvation can roll on to its goal. These three great requisites of a prosperous Church we could not obtain by remaining in the existing organization, and therefore we felt compelled to form one in which these things could be secured.

But further, a candid, impartial observer of things must be satisfied that the pro-slavery churches of America are the great propagandists of infidelity in our day. Men of the world are accustomed to judge of the merits of Christianity, not by the *Bible*, but by the *Church*; or, in other words by the exemplification of Christianity which they see in the lives of its professors. With such a text book, how could it well be otherwise than that men should form an unfavourable opinion of our holy religion? When men of the world look into the Church, and see nestling in her bosom abominations at which heathenism blushes, and turns away with loathing; when they see the ministers of the Gospel, elders, and church members, trading in the "merchandise of Babylon,"—the "bodies and souls of men,"—selling Christ in the person of his down-trodden poor, and selling the Holy Spirit for a premium; when they see ministers of the Gospel vieing with politicians in party drill, and scramble after place and power, seeking "honour one of another, and not the honour that cometh from God only;" when, we say, men of the world see these things in the Church, how can it be otherwise than that infidelity should abound? Yet all these things, humiliating as they are to the Christian soul, may be and are seen in both branches of the Presbyterian Church, and, so far as the organizations as a whole are concerned, they exist without a rebuke! Do we take pleasure in saying these things? God being our judge, our souls have mourned over this state of things for years past, while we have been protesting against them, and we find no pleasure in speaking of them; nor should we do so, but with a hope of bringing about a better state of things. Infidels have laid aside Paine, and Hume, and Bolingbroke, and Voltaire, and now point, with a sneer of derisive triumph, to *the Church*, as a full refutation of the doctrines of Christianity. And the argument is the most effective one ever wielded by them. The result is, that both the nation and the Church are growing up together on the same platform of practical infidelity. Duty to the Church of Christ, then, required that we should withdraw from such a connection; for so long as we remained in it, we were, by that *very act*, solemnly testifying to the world, that the character of the Church was such as we approved. We can never consent to give such testimony, either directly or indirectly.

3. *Duty to the world demands it.* The Church, with the means of grace, is God's instrumentality for the conversion of the world. "Ye are the light of the world." "Let your light so shine before men, that others, seeing your good works, may glorify your Father which is in heaven." "Ye are the salt of the earth; but if the salt has lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." Men are rational, intelligent beings, and must be dealt with as such. God thus treats them, and so must we if we would be the instruments of their conversion. Rational beings always act from motive. A sinner, before he gives up his sins, must first be convinced that his sins are wrong, that "the way of the transgressor is hard," and that the way of holiness is the better way. In short, if you wish to induce an intelligent being to exchange one thing for another, or one course of life for another, you must first convince him that he will gain something by it; for who will be at the trouble of exchange, where nothing is gained? The bearing of these remarks upon the question before us is obvious. If the Church is ever the instrument of the world's conversion, there must be distinction between the religion of the Church and the religion of the world, as marked as the difference between light and darkness. "Be not conformed to this world; but be ye transformed, by the renewing of your mind, that ye may prove what is good, and acceptable, and perfect will of God." It is a lamentable truth that the Church at the present day is, to a great degree, converted over to the world. The religion of the Church is so little better than that of the world, that men of the world see little to be gained by an exchange. Is it any wonder that there is such a spiritual dearth throughout our land? Is it any wonder there are no more revivals? The Church has become a very lazar-house of corruption, and why should men seek to enter it? Dear brethren, does not duty to the impenitent world demand that we should withdraw from such corrupt organizations and endeavour by the grace of God to set up a higher standard of Christian character?

4. *Duty to the suffering slave demands it.* Here are three millions of our fellow-beings, in this country, created in the image of the same God, endowed with the same immortality, travelling with us to the same judgment seat, and yet kept in a state of abject degradation and ignorance, stripped of every right, and shut out from the sight of God's Holy Truth. Said the Rev. C. C. Jones, of Georgia, in 1831: "The description which the Apostle Paul, in his Epistle to the Romans, gives of the heathen world, will apply with very little abatement to our negroes. They lie, blaspheme, are slothful, envious, malicious, inventors of evil things, deceiving, covenant breakers, implacable, unmerciful. Numbers of the negroes do not go to church, and cannot tell who Jesus Christ is, nor have they even heard so much as the Ten Commandments read and explained. * * * * Generally speaking, they are without hope and without God in the world—A NATION OF HEATHEN IN OUR VERY MIDST." Said the Synod of South Carolina, December 5, 1833: "Who would credit it, that in these years of revival and benevolent effort, in this Christian Republic, there are over *two millions* of human beings, in the condition of *heathen*, and in some respects in a worse condition. * * * We venture the assertion, that if we take the whole number of ministers in the slaveholding States, but a very small portion pay any attention to them. * * * The negroes have no regular and efficient ministry: and, as a matter of course, NO CHURCHES. * * * We know of but *five* churches in the slaveholding States, built expressly for their use. * * * They have NO BIBLES, to read at their firesides, they have no family altars; and when in affliction and sickness, or death, they have no ministers to address to them the consolations of the Gospel, nor to bury them with solemn and appropriate services." Said Dr. Nelson, a native of Tennessee: "The concentrated recollection of thirty years furnishes me with *three instances* only, where I could say I have reason, from the known walk of that slave, to believe him or her a sincere Christian." Hear Rev. C. C. Jones again: "Of the professors of religion among them, there are many of questionable piety, who occasion the different churches great trouble in discipline, for they are extremely ignorant, and frequently are guilty of the grossest vices."

Such, upon Southern testimony, is the deplorable spiritual condition of three millions of human beings in this land of boasted Christian light and liberty. Of their physical sufferings we need not speak. The tale of wretchedness has become too familiar to every ear to need repetition. Now, every pro-slavery Church in this land is engaged in forging chains and riveting them on these unhappy victims. They chattelize God's image, and then plead His authority for doing so. Said Prof. E. D. Sims, of Macon College, (a Methodist institution,):

"These extracts from Holy Writ unequivocally assert the right of property in slaves, together with the usual incidents of that right," &c.

Said the Hopewell, (!) South Carolina Presbytery: "Slavery has existed in the Church of God from the time of Abraham to this day."

Said the Harmony (South Carolina) Presbytery: "2. That Slavery has existed from the days of those good old slaveholders, and patriarchs, Abraham, Isaac, and Jacob, (who are now in the kingdom of Heaven,) to the time when the Apostle Paul sent a runaway slave home to his master, Philemon, * * * and that Slavery has existed ever since the days of the Apostles, and does now exist."

The Church of Petersburg, Virginia, declared:

"That as the Great Head of the Church has recognized the relation of master and slave, we conscientiously believe that Slavery is not a sin against God, as declared by the General Assembly."

The Presbytery of Tombecbee declare: "That Slavery is not a moral evil, is evident from the fact, that it is nowhere condemned by the Redeemer, or his Apostles, in the New Testament." Again: "The Bible makes Slavery a part of the social circle; it is associated with husband and wife, parents and children."

The Biblical Repertory said: "The Apostles did not condemn Slavery; they did not require emancipation; they recognize slaveholders as Christian brethren."

Says Prof. Stuart: "If any one doubts, let him take the case of Paul's sending Onesimus back to Philemon, with an apology for his running away, and sending him back to be a servant for life. The relation did exist—may exist."

The Presbyterian General Assembly, (Old School,) at their meeting in May, 1845, declared:

"It is impossible to discipline slaveholding as a sin, without denying some of the plainest declarations of the Word of God. It would be charging the Apostles of Christ with winking at sin." The following resolutions were then passed, which yet stand unrescinded:

"1. *Resolved*, That the Assembly was originally constituted on the admission that slaveholding is not necessarily sin.

"2. Therefore, to make slaveholding a bar to communion would be to dissolve itself."

Here the broad ground is taken by that body, that its *very existence* depends upon the admission that slaveholding shall not be made a bar to communion!

With regard to the position of the New School body, we refer to what has been said above. Both bodies we consider as now standing pledged to the slave power. Both are united in crushing the poor slave to the earth, robbing him of the light of heaven, and consigning him to hopeless, remediless despair. Every one who adheres to those bodies thus far supports them, and supports them in their work. Both bodies have their bone, sinew, and vitality, in the *Northern Churches*. Without the support of these, they would both die. Nay, more; without the support of professedly Anti-Slavery churches, they would die. From the adherence of professedly Anti-Slavery churches they derive their power, and consequently their power *to crush the slave*. Brethren, we cannot lend our aid in this work, for God has commanded us to "Remember them that are in bonds as bound with them, and them that suffer adversity, as being yourselves also in that body." Duty to the poor, down-trodden slave requires us to withdraw fellowship from all who are engaged in this unholy work. We expect soon to meet those slaves at the bar of God. We will meet them freed from their blood.

We might assign many other reasons for our present step, which to us appear important, but we do not wish to write a book, nor to make our manifesto so intolerably long that no one will read it. The reasons we have given have been sufficient to satisfy our own conscience in taking this step, and we hope they will satisfy others. We are aware that we shall be met with the cry of "schism! schism!! schism!!!" But we know, too, that there never was a reformation attempted, in any age, but it had to encounter the same mad-dog cry. It has been the rod of terror—the sceptre of ecclesiastical despotism, held over the heads of those who would seek a reformation in corrupt churches, in every age.

God being our helper, we will not be turned back from our purpose by it. It is no schism to separate from a church *organization* that has taken away *Christ's Laws*, and substituted their own in their stead. There can only be schism in wantonly, and for wicked purposes, making a division in Christ's body. Such an *organization* is in no proper sense of the term the body of Christ.

That there are many good and pious Christians in the two great Presbyterian organizations, we are happy to believe. Many there are, too, we know, who mourn over a state of things they cannot remedy in their present connection. We will not reproach them with cowardice, or lack of principle. Perhaps they think we have gone *too fast*, while we think they are *too* slow. This is a mere difference of opinion in point of time, and we are willing to trust to future developments to determine who is right. But, dear brethren, we ask you to examine your position carefully, in view of your duty to God, to Christ, the Church, the world, and the suffering millions of crushed and bleeding slaves, and see if yours is not a wrong position.

We now present ourselves to the world as a Presbyterian denomination, embracing fully the doctrines of the Reformation, as embodied in the Confession of Faith, and adopting the Presbyterian form of Government. We are indeed few in numbers, but in this we are not without illustrious precedents, and we trust that the Lord will add to us of such as shall be saved.

We have assumed the name of "The Presbyterian Church of America," because we desire to be associated with all our Anti-Slavery brethren who adopt, with us, the same Constitution. And we intend planting our churches wherever, on the continent of America, the Lord will enable us so to do. And we say to our Anti-Slavery brethren, Old School and New, come out from your pro-slavery associations, and unite with us in supporting a Presbyterianism pure in its doctrines and government, and free from the polluting influences of Slavery. In Europe, Presbyterianism has been trammelled by connection with civil government, and in this country it has always been corrupted and paralyzed by its connection with slaveholding. Now, let the experiment be made, of what pure and untrammelled Presbyterianism can accomplish in reclaiming and saving (as God's instrument) our fallen race. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty."

"Down let the shrine of *Moloch* sink,
And leave no traces where it stood;
Nor longer let the idol drink
This daily cup of human blood.

But rear *another* altar there,
To Truth, and Love, and Mercy given,
And freedom's gift, and freedom's prayer,
Shall call an answer down from Heaven."

JOHN RANKIN.
DANIEL GILMORE, *Committee.*
WM. G. HEPHART.

From the Liberator.

THE SIXTY-SIX EMANCIPATED SLAVES.

Several weeks since, an article appeared in the Daily Journal, and other Boston papers, giving an account of the above-named individuals, and of the circumstances under which they were brought to Boston. It was written by the writer of the present article, and was prepared after the best inquiry which the nature of the case would admit, corroborated by the statements of the individual slaves.

Recently a statement has appeared in several papers, copied from the Richmond Enquirer, which purports to be written by Mr. Joynes, a lawyer of Petersburgh, Va. acquainted with the facts. It seeks to convey the impression that the original account, published in the Boston Journal, is unworthy of confidence.

But what does the Richmond Enquirer, as copied by the New-York Express, bring in contradiction of that account? So far as the slaves and their treatment are concerned, not a single item in that first account is invalidated, but *quite* the contrary. It is admitted that Mr. Edloe, who died in 1844, emancipated these slaves by will;—that he provided that they might remain on the estate until they had earned a sum equal to fifty dollars each, and that then they should betake themselves to such free territory as they chose. It is admitted that, after labouring on the estate for three or four years, they go away with the paltry sum (not of $14 80, as originally stated by the Boston Journal, but) of $14 55, each. These are the main points in the case; now fully confirmed by the witness of the writer in the Richmond Enquirer.

But the Enquirer, it seems, alleges that $400 was paid to the captain of the vessel, in which these persons came to Boston; and that this sum ought to have been included in their earnings. We were not before aware of the exact sum which the captain received. But let it be included, and it still leaves an average allowance of less than twenty-one dollars for between *three and four years' labour.*

It farther alleges that the sum paid to a lawyer was only $60, and not $150; and that the services were arduous.

As we cannot now confer with our authority, we can only add that if our original statement was incorrect in this particular, we are glad to do what we can to set it right.

These are all the points of difference between our original article, and that in the Richmond Enquirer.—That all the *main* points in the case were correctly given by us at first, is now fully proved. We disagree with the New-York Express, which thinks the "representatives of Mr. Edloe treated the negroes with due care and kindness, and were especially watchful of their future interests." The Express, perhaps, puts a low estimate on what is due to negroes. For our part, we think the good intentions of Mr. Edloe have *not* been carried out by those who have succeeded to the management of his affairs. We do not believe that he expected his slaves would be obliged to work *eight years* to earn fifty dollars a-piece. Let every slaveholder, who meditates an act of justice to his slaves, see to the execution of it himself, instead of leaving it to his heirs. M.

DEBATES IN FREE CHURCH ASSEMBLY.

The following report of a debate in the Free Church Assembly, we find in the minutes of the Convention of Reformed Churches at Pittsburg, published in the Evangelical Repository for October:

On fellowship with Slaveholding Churches.—This subject was brought before the Assembly by various memorials, and was, finally, disposed of by the passage, unanimously, of the following resolution:

"In respect of the pending correspondence between this Assembly and the Assembly of the Presbyterian Church of America, no answer being as yet received to the letter addressed to that Assembly last year, the Assembly find it inexpedient to pronounce any judgment on the matters involved in the petitions, and re-appoint the committee."

Dr. Clason said, "the other thing that they (the petitioners) wished, and in which also he entirely agreed with them, was, that the Free Church of Scotland should declare that she would not hold fellowship with any churches countenancing Slavery, or not using their influence to abolish so great an evil. He thought there could be no diversity of opinion on these subjects. He held it to be a remarkable fact, that Slavery was continued in the American churches, considering the natural tendency of Christianity to uproot that system. This was *prima facie* evidence that the churches in America did not exercise their legitimate influence to put down an evil of so great magnitude." (Great applause.)

Dr. Candlish agreed with Dr. Clason, and added, among other things, "I am not aware that any one in this house for a moment calls in question that the immediate emancipation of the slave is a duty. I am not aware that there can for a moment be a doubt here. Neither am I aware that there is any one in this Assembly, or in this church, who will hold it proper to maintain, or keep up, Christian friendship and communion with any church that may be chargeable with the sin of countenancing Slavery, or even with the neglect of taking proper measures to procure its abolition. . . . . . I could have no possible objection, in point of principle, to the abstract declaration of certain truths, which I hold as strongly as any man, regarding the duty of immediate emancipation, and the duty of having no fellowship with those who countenance Slavery. But I do not think it would be right in the Assembly to pass such an abstract resolution; far better in my opinion, is it for us to wait the course of correspondence with our brethren in America. I must, however, be permitted to allude to a document which has appeared in the newspapers within the last two days; in regard to which it is absolutely indispensable, for the clearing of myself, for the clearing of this Assembly, and for the clearing of this church, that I should make just a passing reference. I allude to a letter addressed by the Assembly of the Presbyterian Church of America to the Assembly of the Presbyterian Church in Ireland. . . . . It is indispensable that I should say that, with the spirit of that document, in many particulars, I have no sympathy whatever. I would say in a sentence, and I trust the Assembly will not be moved to go into a somewhat irregular argument on this document, but will agree that what I do say is not a step beyond the bounds of propriety, which should regulate our proceedings with the Presbyterian Church of Ireland, as it is for them to comment on that answer—I must be allowed to say, that the letter contains in it what deeply pains me and grieves me, because it brings out more painfully than I ever saw it brought out before, what has been the effect and tendency upon the minds of the Presbyterian brethren in America of the system of things in which they have lived, and of the course of conduct pursued towards them. In this letter, our brethren in America indicate that they feel themselves in a better position to view all the details of this question than we in this country can possibly be. I totally differ from that sentiment. I could just as soon think that a man, living amongst temptations to sin, was more fitted to take a right and Christian view of his position, than the man who marked and addressed him from *without*. But this letter seems to me to prove that our brethren have allowed the influences of living in the midst of that accursed system,—the abominations of American Slavery,—to warp their judgment; and while they ought to remember that they have not fallen once and again to lift up a protest on the subject, yet they have allowed the influences which, in the circumstances, but for the grace of God, all of us might have felt,—they have allowed, I say, the influences of that accursed system amidst which they live, to lower their tone of feeling in regard to the whole subject, and to deaden and depress the enthusiasm with which they ought to cast themselves into the cause of the emancipation of the slave."

Dr. Cunningham while defending the American churches, still said, "the correspondence with the American churches, based, as this has been, on a full and explicit denunciation of Slavery—based on an explicit assertion of the *duty of Christian churches to do all that lies in their power to procure the abolition of Slavery*, and based also on a faithful testimony against several things in the common views and sentiments of the American churches—manifesting, as we have never attempted to dispute or disguise, the corrupting influence of Slavery on their sentiments and impressions. . . . . I have no doubt that the General Assembly will follow out the correspondence in a Christian and courteous spirit, and in a right and becoming way, with all due regard to the faithful maintenance of those great principles, in which we all cordially concur. There will probably be a better opportunity of entering more fully into the general principles that ought to regulate a correspondence of this kind, where no essential doctrinal differences are concerned, so far as we have yet come. The question lies chiefly in certain points in which the American brethren have adopted sentiments and impressions with respect to the duty of the churches, which are somewhat too much influenced by the peculiar position they occupy. We all know the effect of the pervading influence of this sort. I forget the name of the eminent missionary who was plying his labours among the abominations of the heathen, and who said, that the more he became familiar,—"horribly familiar," was his expression,—with the abominations of heathenism, they became less and less offensive to him and he came to look on them with less disapprobation and indignation. I have always said that I thought I could plainly trace in some of the views and sentiments of the Americans churches, indications of the corrupting influence of their familiarity with the system of Slavery. . . . . These people are accustomed to speak of these churches as slaveholding churches. They talk in a vague way of their sanctioning Slavery, and so on. But the sum and substance of the matter is just this that they do not hold that law to be universally binding as a rule of discipline. They do admit to Christian ordinances men who, although slaveholders, seem to be duly qualified in all other respects for admission to Christian ordinances. This is the charge which ought to be really brought against them, and I cannot admit on scriptural grounds that it is an adequate charge at all against the American churches. These people speak of them as if, because they do not exclude all slaveholders, they make themselves responsible for all the atrocities of the system. But the truth is, that slaveholding, in the sense which we commonly attach to it, as connected with all the atrocities of the system, with its slave-stealing, slave-driving, and slave-breeding, has no more connection with the American churches than the worst and most infamous characters who infest the worst and most infamous parts of our large towns, have to do with the Christian churches of this country."

The following is the reply of the Irish Presbyterian Church to the letter of the American Church referred to above:

Our readers will remember that the General Assembly of the American Presbyterian Church, at its late meeting adopted a letter declining any farther corespondence on the Slavery question. The following is the reply of the Irish Assembly, adopted at its last meeting.—Ed. *Evan. Rep.*

Letter from the General Assembly of the Presbyterian Church in Ireland to the General Assembly of the Presbyterian Church in the United States of America.

Rev. and Dear Brethren.—Since our last annual meeting we are in receipt of two letters from you—the former, dated Philadelphia, June, 1846, the latter, Richmond, May 26, 1847—conveying to us grateful assurance of the unity and peace of your church in doctrine and discipline, and of her steady enlargement and advance in all the various branches of your labour to promote the glory of God in the salvation of men. We rejoice in the prosperity of your efforts for maintaining the good old cause within your own boundaries, and extending it by vigorous missionary operation; and we bless God for whatever countenance he has graciously afforded to yourselves and fathers since the standard of orthodox Presbyterianism was lifted up on the vast continent of America.

During the past year the hand of God has been heavy upon our unhappy country, in a famine of unprecedented severity, attended by a pestilence, which has numbered its victims by hundreds and by thousands; yet, while language utterly fails to exhibit the extent and bitterness of the calamity, He who bringeth good out of evil has overuled the visitation, not only for awakening purer sympathies among the different classes of society at home, but also for inspiring the people of other lands, including our American brethren, with a generous rivalry in averting death from our poor and famishing millions. We are grateful to Almighty God, while we humbly regard it as a practical illustration of the industry and general comfort promoted by our beloved church, that in Ulster, where our principles are most widely disseminated, the visitation has appeared in a much less aggravated form than in those provinces in which the Romish system still, unhappily, maintains its degrading and paralyzing ascendency.

We are happy to inform you that, though the past has been a trying year both to our ministers and people, and especially to the missionary enterprise among us, yet, by the Divine blessing, we see no grounds for discouragement. In addition to the ordinary sources from which we draw support for our home and foreign objects, the bequest of a benevolent lady of our communion puts our church in possession of the princely sum of about £60,000, partly for the support of our missions in India and Ireland, and also for the erection and endowment of a Presbyterian College. May the announcement of a gift as seasonable as it is munificent, provoke others on both sides of the Atlantic, to "go and do likewise."

From your last communication, we deeply regret to find that our letter of 1846, in which we deemed it our duty to address to you, on the subject of American Slavery, a remonstrance intended to be no less friendly than faithful, has given you such deep, but as we conceive, groundless, and certainly unintentional offence, that you have determined, in future, to exclude the subject altogether from our fraternal correspondence. We trust the determination, which appears to us hasty, and was probably formed under feelings of considerable excitement, will not be persisted in by your venerable Assembly; but that, on reconsidering the whole case, you will admit it to be mutually your duty and ours to "*hear*" and to *address* "the word of exhortation." We are the more confirmed in this hope, because in a former letter you frankly, and we are satisfied, truly assured us that there was no disposition on your part "to repel the counsel of brethren abroad, or evade responsibility and discussion at home on this momentous question" of Slavery; and you farther stated, with equal good faith, that you "are not contented to slumber amidst the evils connected with Slavery, nor to shun investigation of your duty to the bottom." In the spirit of these statements we cordially acquiesce, and, indeed, the principle of reciprocal faithfulness which they appear to us to embrace by implication, seems indispensable to the maintenance of righteous and profitable intercourse between churches; for were you and we to hold towards each other the language of unmixed panegyric, or even to abstain from expostulation where truth and conscience demanded plain dealing, our conduct, we apprehend, would be at once most injurious to one another and most offensive to the Great Head of Zion. God forbid that we should arrogate to ourselves the sole exercise of a wholesome and kindly censorship over the church with which we correspond; on the contrary, we have uniformly professed our entire willingness to receive the word of remonstrance; and, in particular, we desire to thank our American brethren, and to be humbled before God, for our culpable remissness in the work of evangelizing the Roman Catholic population of Ireland.

We have carefully reviewed our letter of last year, attending particularly to those statements which might be supposed most calculated to impart to your reply a haughty and somewhat unbrotherly tone, and we must candidly confess we see no cause for modifying a single sentiment, or departing one iota from the strong testimony which we have conscientiously and unanimously borne. Slavery, root and branch, was hated with a perfect hatred, as it existed in our own West India Islands, and our opposition only ceased with the death of Slavery there; nor can we view it with greater complacency as it converts *free* America into a foul misnomer, and forms a dark and deadly stain on the escutcheon of evangelical presbyterianism. At the same time we know we are comparatively powerless to remove the evil, and, to say the truth, we unfeignedly desire that other parties may be covered with the glory of its removal. It is our fervent wish that that proud distinction may be earned by the American people themselves, still more by the American churches, and most of all by our evangelical presbyterian brethren. You tell us that Slavery is an institution which your Church never did, and does not now, set itself to defend; and this declaration we hail as indicating, so far, a step in the right direction; and we respectfully submit that the Christian world would, of necessity, regard you as shielding that obnoxious institution if you unwisely adhere to the resolution of attempting to prevent your correspondents of other churches from expressing honestly, and in the spirit of *kindness*, their opinions of its hideous and inveterate enormities.

"The views which we have taken the liberty of presenting to you on former occasions, you have been pleased to stigmatize as obviously erroneous;' and this grave sentence against us appears to rest mainly, if not entirely, on the assumption that we are ignorant, while you are well informed on the subject—that we are incompetent to enter intelligently into the bearings of the question, while you thoroughly comprehend and appreciate in it all its momentous relations. Now, dear brethren, we are free to admit that if close contact with Slavery is favourable to a right understanding of its nature, and a just appreciation of duty to the enslaved, you are fairly entitled to tax us with ignorance, in view of your own superior position and consequent attainments. If, on the other hand, in all ages, and among all nations, where ever Slavery has existed, its tendency has been corrupting to the moral judgments and feelings of all within the sphere of its unholy influence, then we conceive that our sentiments (the healthy product which cannot be tainted by the breath of slavery) possess a strong claim on your most serious consideration. But, as we do not profess, in the compass of a letter, to enter fully into the merits of the question, we shall for the present bring our observations to a close, by soliciting your attention to what appears to be the master difference between you and us on this painfully interesting subject. Your General Assembly, you inform us, has no power to deal with Slavery as a purely civil institution while you conceive you are with some measure of faithfulness performing your duty in relation to the moral aspects of the system. Passing over the mere technicality regarding the jurisdiction of a General Assembly, are we to be informed that the sturdy evangelical presbyterians of America can exert no influence in altering, or if need be, abolishing the civil institutions of the country? Our West India slavery was a civil institution, but by the blessing of God on the efforts of right-hearted Christian men, it has breathed its last. You may labour for the amelioration of 'the moral evils connected with slavery,' but as these are undoubtedly the corrupt fruit of a corrupt tree, they will never cease to be produced while that tree sends down its roots and spreads its branches in your fine and magnificent country. The sentence of justice, and we will take leave to add, the sentence of mercy upon that tree is, 'Cut it down; why cumbereth it the ground?' We pray that the God of truth and mercy may preside in your counsels, direct all your plans and deliberations for the advancement of his own glory, and abundantly bless you in every good work. Signed,"&c.

After amending the letter by introducing a reference to the condemnation of slavery by the Assembly in 1784, the letter was unanimously adopted.

Communications.

War.

Since there is such a multitude who have written upon the subject of war, especially during the past few years, many of whom are men of the highest intellectual powers, and who possess abundant means of being well-informed in relation to the subject, and consequently have been able to enlighten the minds of others, it cannot be expected that a few remarks like the present will be of much interest to any. At the present time, however, when our country is involved in a disastrous war with another nation, it seems to be of use to have the subject brought before us occasionally. It is comparatively but a few years since the enormous evils and inconsistencies of war have been presented in their true light to the minds of any, even of those who, in other respects, seemed to be much in advance of the rest of mankind. While other evils have been condemned, and philanthropists have used endeavours to benefit the human race, war has been looked upon as a sort of necessary evil that cannot be avoided; and consequently no exertions have been made to diminish the frequency and enormity of the practice. From being habituated from our earliest years to read of wars and conquests, and the renowned exploits of distinguished warriors, and from hearing the praises of their great bravery, only the fame and glory attendant upon war are seen, and we are apt to lose sight of everything else connected with it.—By this means the minds of many are excited to endeavour to rise in military glory, and to this end their whole ambition is directed, and such a state of feeling is one great cause which operates to bring on war. If the erroneous impressions thus produced on the minds of the young which increase with years, could be entirely removed, there is no doubt that wars would be of less frequent occurrence; and if the horrors and disastrous consequences of war could be held up to view in their true light, many who now are ready to involve their country in a war for slight reasons, would use exertions to prevent, instead of to bring on hostilities.

But, although our early impressions have much influence, still there are other causes, equally powerful, which operate to keep up this practice, one of which is the hopes it holds out to men high in office, of rendering themselves more wealthy by aggressions upon other nations, and although but few are willing to acknowledge this as the cause of a war, still it cannot be doubted that there are many unprincipled men in power, who would be ready to involve their country in war from no other motive than this; and as they always have some pretext for justifying their conduct, they often succeed in deceiving the people, and bringing ruin upon the State, through motives entirely selfish.

Unless the people take the matter up and thoroughly investigate it, in order to discover the true grounds for the war, it is probable that they will be very greatly deceived. This I consider to be the duty of every citizen as well as for his interest, although, as in the case of the present war, there are some who are ready to charge treason upon every one that endeavours to give the subject an investigation, and that may disagree with the Government as regards the wisdom and justice of a war.

Buffalo Convention.

Arkwright, Friday, October 8th, 1847.

Dear Sir:—A long season has elapsed since the Buffalo Convention took place, the proceedings of which it becomes my imperative duty, as Secretary thereof, to write and forward to you for publication. My only excuse for delay is my illness, which has been very distressing, owing undoubtedly to the fatigue in going to and from the Convention. I humbly apologize to the friends of the cause of Freedom for my inability to present the speeches of that meeting by Messrs. J. C. Hathaway, F. Douglass, and C. L. Remond, as they ought to be presented.

These persons are indeed champions in the glorious cause of liberty; I can scarcely tell to which of them to give the preference. Although in some respects I am led to think one surpasses in one thing, still another excels in another respect. It was so with Paul, Apollos, and Cephas. Suffice it to say, their talents are all needed, especially now in these days which try men's souls. Shame, I say, on those men in the Buffalo Convention, who heard the words from the lips of such men as Frederick Douglass and others, and could hold them up to derision; especially to him who, in the Buffalo Morning Express, under the signature of "Africa," misrepresented Douglass so entirely. If I mistake not I think there was a design, and that evil, and only evil. I stand identified with the Liberty party as far as advice to voters is concerned, but I am opposed to anything which is unfair on either side. I have never voted, being a foreigner; and, although I took the oath of allegiance about nine years ago, when I made application for naturalization, I have almost ever since been afraid to swear to support the Constitution, because of its pro-slavery character, notwithstanding Messrs. Goodell and Spooner's views to the contrary. But I say as before, if men vote at all, let them vote for men who fear God and work righteousness. If I could view the Constitution to be anti-slavery, I should esteem it one of the greatest privileges on earth, for if any part of me is for republicanism I am all for it—my hands, my head, my heart! As Patrick Henry said, so I say—"Give me liberty or give me death!" and what I want for myself I want for all; and because I cannot now swear to support the Constitution, I cannot receive my free papers or naturalization ticket. I would just say to the members of the American Anti-Slavery Society and those of the Liberty and Liberty League Societies, or parties, "See that ye fall not out by the way."

Yours, respectfully, JOSEPH PARKER.

The Buffalo Convention was held in the Mechanics' Protection Hall, on the 14th and 15th of September, 1847. Lorenzo Mabbitt was called to the chair by the unanimous vote of the meeting, and Joseph Parkyn was chosen Secretary. The meeting was opened with prayer by the Secretary. Soon after the organization of the meeting that champion for human rights, C. L. Remond, arose to define the American Society's position, and the object of the present Convention, but on seeing J. C. Hathaway enter the hall, he gave way, and Mr. Hathaway arose and ably represented the position of the society. He said, there are three parties, all professing to aim at the abolition of American Slavery. First, the Liberty party believe that all the friends of the slave should only aim at the one idea, viz: the overthrow of Slavery; and they think it can only be done by voting. Second, the Liberty League party believe that there are other and many important measures of Government to be seen after as well as Slavery. They also think to remedy it at the ballot box. Third, and lastly, the American Anti-Slavery Society, which we have come here to represent. We believe that all kinds of oppression should be done away as well as that of the enslavement of the three million slaves of the South; and the means by which we expect to overthrow this damning system, is by the foolishness of preaching, or moral suasion, &c.

Charles L. Remond spoke in continuation of the same subject. He read from the Emancipator a piece headed, "Proposed Memorial to England," for the discontinuance of diplomatic relations with America. He spoke in reference to said document, and declared his satisfaction at seeing such a measure proposed. He also, as the audience at that period of the meeting was small, said that the smallness of the number in attendance does not always argue want of interest or lack of prosperity. He then spoke of the mighty change in public opinion, and said that discussion on the subject of American Slavery had found its way into public and private assemblies, Conferences, Synods, Associations, Legislatures, and the Halls of Congress,—that public opinion in reference to Slavery was piratical, and the American Government is piratical. &c. *The only freemen of this nation are the two hundred and fifty thousand slaveholders If white men would be free themselves, they must sever the fetters of the slaves south of Mason & Dixon's line!*

These assertions, though they may be strong, are true. It was resolved that there be a Business Committee of three appointed to draft and present resolutions to this meeting for discussion. The following persons were appointed: J. C. Hathaway, C. L. Remond, and Abner H. Francis. Adjourned till two o'clock, P. M.

Afternoon session.—J. C. Hathaway, from the Committee, presented the following resolutions:

1. Resolved, That inasmuch as the Constitution of the United States is essentially and radically slaveholding in its character, and that the Government, from its adoption, has been slaveholding in fact, it becomes the duty of all the lovers of liberty to refuse their allegiance to the former, and dissolve their connection with the latter; and by the use of all just and pacific means labour for the peaceful dissolution of the American Union.

2. Resolved, That the American Church has it in its power to abolish American Slavery, and by the refusal to exercise that power as well by the continuance and fellowship which it extends to slaveholders, it becomes a partaker in the guilt of slaveholding, and proves itself infidel to the religion of Jesus Christ.

3. Resolved, That the denial of the elective franchise to the coloured population of the State of New York by a majority vote of one hundred and forty thousand, is both antichristian and anti-republican, and furnishes fresh evidence of that spirit of negro hatred which keeps in chains three millions of our countrymen at the South, and loads with cruel disability every coloured man at the North.

At this period of the meeting, Mr. L. Mabbett arose to define his position as a Liberty man. Although Chairman of this Convention, he at the same time said, he thinks that the United States Constitution is an Anti-Slavery document; that the purchase of cotton and all other slave products is wrong. J. C. Hathaway said his conviction was that the Constitution is a slaveholding instrument, the word slave not being there notwithstanding; to be an Anti-Slavery instrument, he said, the word slave should be there, with a prohibition of Slavery. C. L. Remond then read a piece concerning Geo. Thompson's election to the British Parliament, and alluding to the abusive opposition Mr. T. had met with when he was in this country, and to the assertions of his enemies here that he had run away from his own country. While England, said Mr. Remond, has but one King or Queen, we have 250,000 Kings at the South, who give us their commands; when Slavery wants anything done, they walk up to the object, and will have it, whether the Church will consent or not—whether the people at the North will or not. "If you don't let us have it, we will divide the Union," &c. But the North wants to see if the Church will consent or no! When John Quincy Adams advocated the right of petition, he advocated a God-given right to pray; and when he was insulted in Congress, New England was insulted. If I must be a slave, let me be the slave of a southern slaveholder, as Henry Clay, of Kentucky, or James K. Polk, of Tennessee, and not the slave of a northern pale dough-face. Northern men are asleep to their civil rights. If a northern man goes into office, he goes in on all-fours, committed to Slavery. We have not a foreign minister who dares to speak for God and Liberty, because the South will not send him.

Mr. Stephens said that the people, if dissatisfied with the Government, ought to call a general Convention, North and South, for amendment. It was the people, not the Constitution, who were wrong. The action of Congress was the reason of the existence of Slavery in the District of Columbia, in Florida, Alabama, and Texas. He declared the decision of the Supreme Court in reference to the three South American slaves, or fugitives, very unjust. He said Congress has power to abolish the slave trade between one State and another, and also in the District of Columbia. There was no difference, he said, between a monarchy in one, or in a thousand or ten thousand, or anything short of an individual power in all,—idiots and persons incapable of wielding the elective franchise excepted. A Government, to be a republic, must secure to all male adults the elective franchise. Congress has power to undo whatever any previous Congress has done. I will not, therefore, go for the dissolution of the Union, so long as I have power to wield the elective franchise. The Legislature, under this Constitution, has no right to make persons slaves: the reasons why are, that the Constitution originally inhibited Slavery. Slavery only exists now as a local institution, anywhere in the United States. He said, if these United States were divided, there would be feuds and bloodshed; these two nations would be involved in war. I am not one of those who would be afraid of these results; but that these would be the results, I clearly see. Three or four thousand free white labourers in the South are almost as much degraded as the slaves themselves.

C. L. Remond said he had nothing to do with results, but left them to that God who would maintain the rights of the injured; and he further remarked, that Mr. Stephens' argument, although otherwise designed, confirmed him more in his views in reference to the first resolution, in opposition to which Mr. Stephens' remarks were intended.

Adjourned until to-morrow at 10 o'clock, A. M.

Wednesday, 15th.—Met persuant to adjournment. C. L. R. said, show me an Anti-Slavery Constitution and Government and an Anti-Slavery people and I will show you an Anti-Slavery or free nation. He then told an anecdote of a little boy who was once seen crying in the street, when one of the passers by asked him why he cried so. He replied, I am hurt. Well, dont cry, it wont hurt to-morrow. Well, then, said the boy, I will not cry to-morrow. So I say in reference to my feelings for my country, when it is free I will not cry or feel so either. He then referred to the case of George Lattimer, for whose freedom a large sum of money was paid in the old Bay State. What is it to George Lattimer, William Brown, and Frederick Douglass, &c. that the word slave was not in the Constitution when they were slaves. Were I a slave, the Constitution is the last resource unto which I would flee for protection. *Shame! on the Constitution!* I did not get up to make a speech, but our friend Stephens yesterday was afraid of consequences. Have we not had broils already. Who dare go South and advocate liberty principles? Has not the South been gradually butchering every sixth person! What have I to do with broils between Louisville and Cincinnati.

Mr. Ripley replied, If the Constitution allowed the murder of Lovejoy, &c. he would be of friend Remond's opinion, but he also attached the blame to the men and not the Constitution of the nation.

Mr. Douglass then arose and in the most eloquent strains, presented the vast interests of the West. He then remarked that all that is wanted in relation to the great question of human rights is a hearing. Why are we here to-day in this upper garret with about two hundred persons to hear us, instead of two thousand? The reason is because when the black pit of Slavery is laid open before the people, the ministry spread their garments over the damning scene. I have been chasing for nine years after that Liberty for which our fathers fought, and have at length found that it consists in Freedom for the whites and Slavery for the blacks. A right to traffic in human flesh, was by the Constitution secured for twenty years. I think this is an age of brass, I think men ought to shut their eyes when they say the Constitution is Anti-Slavery. I expect to hear some person swear soon, that the sun does not shine. These are things to which all Anti-Slavery men agree:

1. That there was a time when Slavery did not exist.
2. When there was no Constitution, and that when the Constitution was formed Slavery existed.
3. That slaveholders administered the Constitution and laws based thereupon.
4. They still continue to administer it. Is it not pro-slavery, then? Again, see the three-fifth representation. Again, it restores fugitive slaves. Again, see the decisions of the Supreme Court. Martin, Madison, and many others stand as proof on our side.

But some say the word person in the Constitution goes to show that slaves are not meant, because they say a slave is not a person. But a slave is a person. The legs of the lame are not equal. If a slave is not a person in slavery, why are they when they make their escape? They shall be delivered to persons claiming service, or to whom such service is due. If due was all, it would answer, but it is under the laws thereof. If intended for criminals it would not be to party claiming, but the State claiming, &c. But what is meant by law? It means protection of rights. But slaveholders or owners construe it as a protection of their rights. Do you want to make me believe they meant the negro slave? If so, why did Patrick Henry say, give me liberty or give me death, when he held slaves himself. We are charged with being opposed to the Liberty party. It is not to them we are opposed, but some of their unreasonable views; as in the ease of a part of the Liberty party advocate the annexation of Mexico to the United States, as may be seen in the National Era, which contains three and a half columns in its favour. Much is said about domestic violence; we agree that domestic violence ought to be suppressed, but does that includes slaves rising up against their masters. Does not the Constitution mean slaves in its spirit? The Peculiar Institution means slaves. Do you go by the words and not the spirit? then do so in reference to the Scriptures, as in the following, "Take and eat, this is my body;" is it so literally. Again, every foot of land in this *glorious Union* is *slaveholding ground!* even *New York.* Let us be honest with the slaveholder and say we acknowledge that the Constitution gives you the power to hold slaves! I have been, since I escaped from Slavery, taunted by Northen men, because as a part of the three million, we did not rise up in rebellion against our masters.

Mr. Newman said, truth is all we want. Argument not declamation. Adjourned until 2, P.M. session.

Mr. Douglass invited a reply to his forenoon remarks. Mr. Ripley arose to reply, said that Mr. Douglass did bring forth some argument, but said it was old. He said slaves owe no service; the slaveholder demands the slave as property. The Constitution will not guarantee the slaveholder.

Mr. Addington remarked that we are in practice pro-slavery, but the Constitution was of a two-fold character. We can to-day call a convention and introduce servitude. When claimants demanded payment for those slaves who were killed at New Orleans, Congress refused indemnity on the ground that we have no right of property in man.

Although Mr. Adams says that Congress has no power to abolish Slavery, I am of a different opinion; if we can make we can break Slavery, if Congress cannot destroy it cannot make it. Blackstone says it is no law that does not secure people's rights. Will any person question that the Liberty party are opposed to Slavery? I always give the hand of fellowship to Garrison, Douglass, and friend Remond, and others of the old platform. The Liberty party has stood up against Church and State, perhaps not equal to Garrison, &c. to destroy all Church and State organization.

Mr. Remond thought our friend got up his arguments very well on the other side, as well as Douglass on this side. No need of power to create Slavery; it existed before, and the fact, that the Constitution did not abolish it—proves its pro-slavery character. One million and a half dollars was demanded of England, to which Mr. Addington refers; he thinks sufficient arguments have been introduced in every instance. The fact that the fugitive is not protected, proves its pro-slavery character. No coloured man can step on the soil except he be liable to seizure if he cannot prove that his great great great grandfather was a *free* man. The reason why we cannot stand up for the Constitution is, because it does not stand up for us; if it be not for us, it is against us. If the three million slaves of America could in an hour be set down in England, or even among the Arabs, they would be free, every fetter would be severed, and yet, there are those who tell us to be calm, and wait a little longer. I think our country needs to be civilized, because there is no other country in the world—where is found such a damning sin as that of American Slavery.

Mr. Douglass, in reply to our two friends said, I believe, the Liberty party are sincere, I have known them in Ohio, and they are a party to the underground Railroad; and in that case, take to the wagon instead of the Constitution. Is it right for me, having two feet, to run away from Slavery? Our friends tell us that rights not conceded are reserved. My complaint is; that the sword or power is on the side of the oppressor.—Protection from domestic violence is aimed at Slavery. It says to slaves, you shall be there or die. I am not anxious to make our Constitution pro-slavery. Our fathers sat down as one brotherhood, and we ought to tell them that we cannot consent. Christ himself did not exercise much political power, nor did the Apostles.

Daniel O'Connell had no right to vote, but what did he do. He shook the British Parliament from centre to circumference; what he did there we can do here. The Liberty party are, I think, rather morally unsound. One said, I think that there are some things in the Constitution rather bad, but what is morally wrong cannot be morally right; therefore, we may swear to support the Constitution, and back out on the ground that what is wrong in the Constitution, is not binding. O! what trifling; let us take God and humanity for our motto, and Slavery will cease. With this, one can chase a thousand, and two shall put ten thousand to flight.—We have not abandoned the Bible, but call Prophets, Apostles, and Jesus Christ to our assistance. I do not wish to say that our Liberty party friends do not rely thereon, but when they ask us how we can do anything they forget this.

Mr. Harris here arose and made some unimportant remarks which I did not deem worthy of notice; as a specimen, I remember his saying, why don't they come to our Liberty meetings and discuss the question; they come and tell us to down with the churches. This I think is rather unkind, for they do not wish any but slaveholding and pro-slavery churches to go down, and I say as one of the Liberty party, let all such go down; against such the gates of hell will prevail, or in other words, with such churches the enemy of God and man is pleased. This afternoon the congregation was somewhat large for the place; evening session, a full room, probably three or four hundred persons, who generally manifested a thrilling interest in the remarks, which were chiefly by Frederick Douglass, who in his speech said that some of the members of the Methodist, Baptist, Presbyterian, Episcopalian, and other denominations, were in the practice of selling their fellow members into perpetual bondage, and taking the avails thereof and appropriating them to divers purposes, as foreign missions, bible societies, and other purposes. There are about three millions of slaves, and yet liberty is stamped on the cent. There is an American Board, who met recently in this city, who have pronounced Slavery to be an organic sin, and I have been watching the papers for a few weeks to see if they will not pronounce adultery and all other sins organic, and then pray for millenium. The Board had the subject of Slavery brought before them, but they agreed to leave that to brother Green, yes, to brother Green! And it will be a green affair of it! The religion of the slave-holding South, and the Northern apologists is all of a piece. I am disposed, wherever I go to expose such hypocrites! I was with some Americans in England, and they would say, how do you do Mr. Douglass, really I am so glad to see you. O! the rogues, if they had seen me here in America they would not touch me with a pair of tongs! I have been called a traitor to my country since my return but I have no country. If I had, no one would excel me in patriotism; I am a traitor to a tyrannical Government &c.

Thus I have endeavoured to give a faithful account of what passed at the sittings of the Convention; but it is impossible to give more than a bare outline. These sketches are a little, if any more, than the bare poles without the rigging. Suffice it to say that the day of desultory Democratic discussion spoken of by the writer of in the Buffalo Morning Express, moved on rathers wifter than I could have wished. I suppose said writer thought other places were just like Buffalo, subject to pro-slavery winds, but he has undoubtedly found out that even in Buffalo an old woman could raise an Anti-Slavery breeze sufficient to drive back for the time being at least the destructive force of the pro-slavery tempest; so that there was no rain from that quarter after all. It is no wonder he calls himself unfortunate in hearing Frederick Douglass, for he might say, as Paul was once heard to say, I was alive without the law once, but when the commandment came, sin revived and I died. I close, praying that I at least may get life to enjoy other days as agreeably as those two spent in the Buffalo Convention, listening to as eloquent orations as I ever have listened to in Europe, or America. I remain yours, truly,

JOSEPH PARKYN, Secretary.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, OCT. 21, 1847.

The Constitution and Slavery.

The views taken of the Federal Constitution as regards its relation to Slavery, are three-fold. The one claims it, truly interpreted, as the support of universal freedom; the other admits it as compromise of contrary interests, concession of absolute right to the demeanour of Slavery, we mean while owing it allegiance to the extent of the compromise; the third, denying the claim in its behalf urged by the first stated view, consents with the second, that it grants concessions to slaves, but dissents in its estimate of our obligation to it, declaring that so far from allegiance, commensurate with the compromise, we should disclaim it to precisely this extent. Hence we have two questions at issue: the one, of fact, the other, of duty: the first how the Constitution treats Slavery; the other, how we ought to treat the Constitution.

The provisions of the Constitution in regard to the African Slave-Trade; its apportionment of Representatives and direct taxation; its grant of power for suppression of insurrection; and the authority which it gives the master to reclaim his slave throughout the entire extent of the Confederacy; seem sufficiently obvious to settle the fact. To the South, they do settle it; and without question, its citizens appeal to constitutional guarantees. To the politicians, South and North, they settle it; and the politicians stand by the compromises. To the Judicial tribunals, they settle it; and judicial action everywhere assumes it. From the adoption of the Constitution to this hour, all the policy, both domestic and foreign, of the Federal Government and of the States, has assumed it. Even if the written Constitution, as interpreted by its framers, and understood by the people in adopting it, were ambiguous, uncertain, nay, favourable to freedom, yet the actual Constitution, the Constitution of these United States, as a real and substantive power, has always been guardian of Slavery, and that under the forms, and with greater conformity to the meaning and intent, of the prescribed document itself.—But I do not propose any prolonged demonstration of this often repeated view. Others, far more accustomed to legal investigations and discussions, have elucidated it already.

There is one point, however, to which we may just refer. The Constitution bears on the face of it, and pronounces as one of its first ends, the security of freedom. Nay more, it was outbirth of the spirit of freedom, fresh and vigorous from the fields of its fierce conflict and victory; the upspringing of Antaeus from touch of his maternal earth, before any Hercules had raised him from off it and crushed him within his grasp. Sure, it may be said, its spirit, its intent, its meaning, must be Freedom, though its letter may seem to speak Slavery. Freedom it is indeed, in spirit, in aim, to those in whose behalf and by whose voice it was instituted; Slavery it likewise is, in spirit, in aim, in deed, to the millions whom one portion of the parties *doom* to vassalage to their own will, in subserviency to their own interest. There is in this nothing strange. It is not wonderful that men should contradict themselves. It is as common as that two currents should meet in the same stream. The Constitution, considered as the formula of the sentiment rising into predominance at the period of its formation, is expressive of Democratic Liberty. It might be pardoned, though an imperfection, had it retained unconsciously principles contrary to its essential and central element; and as the consciousness of the error opened in later years, the spontaneous course of development might throw off the incongruity, and redeem the whole to harmony. But here is the fact, that in conscious violation of its central principle, its framers deliberately admitted the discordant element; that if, on the one side, the Constitution is the effect and support of Freedom, it is equally, on the other, effect and support of Slavery; and that the one is as really intended as the other. It brings contradictions, known and acknowledged, together. It recognizes the untamed element, and would join it with the gentler; it couples serpents, all their destructive qualities about them, with birds, and yokes tigers, their fierceness unsubdued, with lambs; a course as false in the structure of society, as Horace thought it too much for painters and poets in their imaginative compositions. Constitutions and Laws may never be effective to do more than fairly body forth the existing sentiment; they are the embankment, not the living and flowing stream; the form, not the essence; the vesture and fashion, not the soul, not the man in spontaneous developement. But here is a palpable and conscious abandonment of existing sentiment for an antique barbarism; a deliberate retrogression from the perceived idea to a dying idol; a turning of the stream back toward the darker shades beneath which it was ceasing to run; an induration of the fluent essence within a distorted mould; a suffocation of man with a garment always destructive as the Nessus tunic, but now beginning to drop off from humanity and to learn opportunity to head the long suffering victims.

A wrong consciously done, consciously persisted in! Nothing less may be said of the compact in behalf of Slavery which the Federal Constitution has embodied, and made strong by the whole strength of the Confederacy. Our duty? Not vituperation, of course, statement of the fact is censure enough; much less violence, for this were alike wrong in itself and impotent, as wrong always is, of good. What, then? Not silent and awful reverence, as if the Constitution were something too sacred for criticism, a last oracle spoken from holiest shrine, which we have only to hear to understand, and obey.—Men made it, and knowingly inserted this wrong into it, seed of sin sown into a fair soil and already bearing its harvest of death. Men may interrogate and scrutinize it; they declare it to be what it really is, and exhort one another to the seeking and the obedience of a higher law. It matters comparatively little what the phraseology may be, provided it express the essential thought.—One may say I would not abrogate the Constitution, I would not break the compact, I would not dissolve the Union: but I would have a thorough amendment taking away every provision in aid of Slavery. Very well; let the term stand, Amendment. Consider, we may now say, the force of this demand. By the Constitution, as intended, as understood, as administered, the Union stands pledged to protect millions of recognized citizens against millions of disfranchized slaves. By the same power, each of those citizens, if he be legal claimant of slaves, may retake them at any spot from the St. Croix to the Mexican Gulf, from the Atlantic across the immense regions to the Pacific. By the same power, a vast section of the country is exalted to a political position above other sections, directly proportioned to a large fraction of its servile population. Amendment? That is, withdrawing the Union from its pledge of protection to the master against the slave! Amendment? that is, opening the North, the East and the West, for the fugitive slave, protecting him against all pursuit! Amendment? that is, abolition of the prerogative contained in the three-fifths apportionment! Consider all this,—and less is not admissible in any amendment which shall convert the Constitution into a pure guarantee of the rights even of the free States, without directly touching Slavery in the others,—consider all this, and what is signified? Suppose the States nominally free to stand forth as one man, before the servile States united as one man, and utter the true language of this demand, admitting it sincere, not counterfeit,—earnest, not hollow. Let us translate it: I, in behalf of Freedom in the United States, call for the abrogation from the Constitution which fixes the terms of their union, of each and all of those provisions which it contains in sanction and support of Slavery. I mean the word I speak. I mean, that the pledge to suppress insurrection should slaves aim for their freedom, shall be erased. I mean, that representation shall stand throughout the Union on the same ground of population. I mean, that the slave shall be safe from pursuit when he comes on my soil. I am in earnest. Amendments corresponding to this purpose shall be made in the Constitution. This is no threat, it is serious determination; this is no ineffective project; I have power to fulfil it; that power I shall not forbear to use in the sacred behalf of freedom. The vote has passed. The Constitution is amended.

What is the reply of the South? Perfidy! Thy faith is Punic. This, callest thou preserving the Union? I agreed with thee on precisely the grounds which thou hast now abandoned. An Union cannot exist, a Constitution cannot be established—so thou said thyself echoing my menace, but on the principles involved in those compromises. They are indeed the bonds of our Union.—These broken, the Union is dissolved!

Dissolve the Union! Dissolve no true Union certainly; dissolve nothing even of our present Union but what is false and wrong; dissolve no real communion of man with man, of State with State, of nation moreover with nation. But dissolve we should, the union of Slavery with Freedom, Evil with Good, of Injustice with Equity. These States survive after all. Their citizens survive. Their human nature survives. All the attractions of kindness survives. All the higher elements of the Constitution survives. Nothing is dissolved but a compact, iniquitous in its principle, disastrous and deathful in its issues. The very condition of a real union; of an union wherein all portions of the Confederacy, instead of being severed by remote and discordant interests, principles, and affections, shall be drawn together by common interest and universal harmony of thought and soul. And the great problem now set before the American people is no other than this:—A Confederacy now existing which involves in it the prostration of humanity beneath despotic power; and an Union revealing itself as a great idea in the future, from which despotism shall be excluded, and humanity shall stand erect in the consciousness and joy of Freedom; whether to bind ourselves to the injustice of the present, or to advance into the higher sphere of universal justice. Shall Constitutions hold us fast? Or shall we suffer God to make us free? To the most, it may seem a small question in its relation to the nation and the individual. A population so great already, so rapidly increasing, swarming over mountains and valleys, scarce open to the sun beneath their millenial forests; an abundant agriculture, pouring its fruits like waves over the earth; inexhaustible resources of manufactures; boundless commerce; heroic spirit and success in war, encircling our country with new glory; and who can tell all the instances of advancing prosperity? These may well satisfy us, nay, give us assurance that all is well, that our country is not only safe, but is destined to fulfil the greatest and most splendid cycle which the ages project. Slavery, meantime, an evil, most will say, but too trifling for serious concern and earnest resistance, so slight that even if written constitution, and unwritten constitution, the very elements which go to compose the whole structure of our society, contain it as an essential ingredient, it may well be borne; at least, from such an evil no strenuous effort need be made to escape. So it is left to grow! The Constitution is upheld against the Man.

And what is the Constitution? The accepted expression of popular will. Sir William Jones in his celebrated paraphrase of a beautiful fragment of Alcaeus, has introduced a sentiment which Webster in his speech on the great question has repeated, and which a general consent of society seems now to recognize as true and generous, pronouncing "Sovereign Law, the world's collected Will." Nothing can be more false. The supreme law, will of the world? The world is not source of Sovereign law, it cannot be, but the world's God. True Law flows rather, as Hooker has truly said, from the bosom of God; and we may add, not from this source as will, but from this source as love, as justice, as wisdom, as pure and perfect Reason. It is an old distinction, revived several years ago by a celebrated preacher of our own in illustrating the duties of the American citizen, the distinction of governments as those of force or will, and those of Law. A monarchical or aristocratic despotism is made example of the first; a monarchy prostrated by the democratic spirit, and limited by fixed enactments, and still more—a democratic republic, is usually regarded as model of the second. Thus Britain and America are held to be Governments, not of will, but of law. But why this oblivion of fact? The will of the people, the world's unanimous will, is by no means necessarily one with reason and justice. And for ourselves, the Constitution is as really product of will, as the Imperial Power of Napoleon or of Nicholas: the only difference is the number of wills determining the one or the other. And so, like any other product of will, the Constitution not only may be, but ought to be, summoned and held to a thorough and searching investigation before the sovereign law of universal justice and absolute reason; and what of the will it expresses is found wrong, should be counted of no more worth than the same wrong in the will of a despot; as what it contains of good, should be reverenced and retained equally with the good in any other expression of will. But the sovereign law of our country it is not, and cannot be. The sovereign law of our country, and of all countries, is one, the primordial law of the Union, unconfined Love. And in fact the precise position to which our country and its individual inhabitants are now brought, and to which they are coming to be more and more closely held, is no other than that of meeting face to face the tremendous question whether they will obey God or men.—T. T. S.

To Correspondents.

A. B. The money,—probably through the forgetfulness of the Agent,—has not yet been received. His account now stands something more than a year in advance. Our friend at B. will, we think, on reflection, see that the subject of the greater portion of his letter is one which cannot properly find a place in the columns of the Standard. Our relation in this paper, to others, is only as Abolitionists.

E. S. C. We have corrected the account, according to his statement, and he now stands credited to October, 1848.

A. O. G. His letter is received, and the enclosed forwarded.

L. H. He did not send the name of the P. O. with the names he sent. Is it Troy?

T. T. S. We are glad to hear from him, but learn with surprise of the suggestion made to him.

Mr. Garrison.—We learn incidentally that letters have been received in Philadelphia from the West, which state that Mr. Garrison had started for home, but had again been taken ill, and stopped near Buffalo. A letter to ourself from a friend in Massachusetts, also states that intelligence had been received, that Mr. Garrison had been more ill, but was on the recovery. Nothing in this letter is said of his starting for home, and we are at a loss to know whether both these accounts refer to the same relapse. We know how anxious the friends of Mr. Garrison are, and do not feel that we have the right to repress this intelligence. Still we hope for the best.

Frederick Douglass.—We are requested by Mr. Douglass, to state that his engagements at home are such, that it will be impossible for him to fulfil any of the appointments, that have been made for him in this State, prior to the 1st of November. The friends in Utica, Syracuse &c. will bear this in mind in reading the notice in this week's paper.

From our Boston Correspondent.

NO. XXIII.

The Argument.—Apologies abnegated.—Horticultural Exhibition. Flowers and Fruits.—The Correspondent giveth his views of the Fall of Man, and criticiseth the Serpent.—Excellence of Boston Fruit Shops.—Figs.—Mechanics' Fair.—Description thereof.—The Correspondent bewaileth his umbrellas, for that they are not.—Quincy Hall.—Roger Sherman's Plough.—Capt. Sturgis's notice of a "valuable invention."—Popular Governors.—The Democrats at Worcester.—General Cushing.—His qualifications and prospects.—The Whigs at Springfield.—Governor Briggs and the ballot.—Sacrifices made to the great end of Convention.—The Young Whigs and the Deacon.—The Correspondent on the state of the Deacon's Soul.—The Deaconship denied.—The Correspondent's testimony thereupon.—The Game played according to Hoyle.—The Ace of Trumps led, and how it was done.—The Trenches opened.—An invaluable President.—How Age is counted to Whigs.—Judicial Blindness. Editors of Atlas & Advertiser.—Melancholy decay of the senses by reason of old age.—Mr. Webster, having been on the anxious Seat, giveth evidence of a new birth.—He taketh the wind out of the Young Whigs' sails, and proveth himself to be the youngest of them all.—The Resolutions.—Mr. Palfrey's Amendment.—Mr. Winthrop's Exegesis.—Other Speeches.—Mr. Adams and Mr. Curtis.—Amendment rejected.—Predicament of Whigs.—Object of all this.—The Correspondent puzzled.—Mr. Garrison's illness.—Henry C. Wright, &c. &c. &c.

Boston, October 14, 1847.

I am rather afraid to begin with the usual formula of letter-writers, that I "have nothing to say," after the voluminous comment I gave you upon this text when I wrote to you last; and, my day of doom having come round again, I will even feel about, if haply I may find something to tell you of. It will be strange, indeed, if, in such a world of *happenings* as this, one cannot fill up a column, Standard measure, with somewhat.

Two interesting exhibitions have been held here, since I wrote, which you would have liked to see: that of the Horticultural Society, and that of the Mechanics' Charitable Institution. The first was eminently beautiful in its way. Imagine to yourself a large oval hall, of fair proportions, tapestried, or embossed, with flowers; with tables running along its sides, and up and down its centre, absolutely bending beneath the weight of the most magnificent fruit—grapes, peaches, apricots, and nectarines, not to mention the innumerable branches of the "gentle race" of pears, and the uncounted varieties of the great family of apples. I always felt a strong sympathy for Mother Eve. I never wondered that the temptation of the apple was too much for her. I do n't think I could have resisted a fine, juicy, knobby, Bartlett *pear* myself. Not that I would set myself up as a greater self-denier, by virtue of my manhood, than our General Mother. On the contrary, I am surprised that a Serpent of the sense of our Great Adversary did not tempt *Adam* first. But then he had not the experience he has picked up since.

Boston is justly proud of its fruit. It is hardly possible that finer grapes, figs, (raised under glass, of course,) and the hardier fruits, especially pears, can be found anywhere than in our fruit shops, in the season. The fig is beginning to be very commonly cultivated—it being a fruit, like the grape, that is not injured in its flavour by artificial heat. Figs are always, in their time, to be bought in the shops, and not a few gentlemen, in the neighborhood of Boston, have them for breakfast as regularly as they do in the south of France and Italy. The Horticultural Society has done a great deal to encourage this taste, and to furnish the means of gratifying it. The display of dahlias was extremely fine, this year.

The other exhibition was the Mechanics' Fair, in Faneuil and Quincy Halls. It was not properly a *Fair*, as the articles were not for sale, but for sight. It was what the French call an *Exposition*. You entered at the middle door of Faneuil Hall, which was filled with all sorts of the nicer manufactures. Around the walls were the specimens of the woollens, cottons, calicoes, &c. In the body of the house, within the colonnade, were things innumerable. Ready-made clothes, linen, perfumery, wigs, a very formidable likeness of Henry Clay, in worsted, (he always has been, you know,) worsted works of all descriptions, shell-work, wax-work, confectionary, hats, furs, *unstealable* umbrellas, (would that they had been discovered before I lost my *two*, this summer!) pickles, preserves, and the Lord knows what beside. The galleries were chiefly occupied with cabinet-work, patent beds, and tables, and chairs, and sofas, which made you realize the extent of your sufferings under your present establishment.

Descending again, you passed out at the north side door of the hall, over a bridge projected across the street, to the market-house opposite, in the second story of which, (the first story, it would be called in England,) is Quincy Hall. Here were exposed to sight the bulkier articles and models. There were specimens of all sorts of Ploughs, from the identical one which Roger Sherman held, down to the latest improvements; all sorts of Agricultural Implements, Piano Fortes, Manufactures of Leather, Silver Plate and Glass, (a very beautiful display,) Rich Jewelry, Fire-Arms. Among other things, I noticed a new sort of projectile, which would spread itself out in some way after it was fired, and which was lauded by Captain Sturgis, of the revenue cutter, in an autograph letter lying by it, by way of introduction, as "a very valuable invention!" But it 's of no use to fill up my letter with the names of things which would require a volume to catalogue them. These specimens were from various parts of the country, but mostly from New England. How long will it be before such a display can be seen in a slave State!

And, then, we have nominated our Governors since I wrote last. The Democrats took all the world, (that is, all the world of Massachusetts,) by surprise, in their nomination. I am not quite sure that they did not take themselves by surprise. The "Post party," or the heresy that walks not with Collector Morton, in the schism which divides the Democratic Church in this State, was in the ascendant in the Convention. Their game was very well played. They sank all political theories, and concentrated on the "Refractory Fact" of the Mexican war. General Cushing has usually been reckoned as a Whig; but his patriotic devotion to his country's cause, in the hour of her distress, commended him to the war party as a suitable incarnation of itself. And they know well enough that he had no principles of any sort that would hurt them or himself. I hardly think he can be chosen, but he will give his antagonist a harder run than any one else they could have put up. Many Whigs, of military propensity, and belonging to volunteer companies, would like a Governor who would ride a cock-horse to muster "with sword and pistol by his side," much better than *Deacon Briggs in all the odour of sanctity!* And, then, being something new, the Democrats will come out in much greater strength than usual. At any rate, if every man in Massachusetts, who likes the war in his secret soul, were to vote for the gallant General, he would go in by a thumping majority.

The Whigs next held their Convention, at Springfield,—not for the purpose of nominating a Governor, for it is well understood that a Whig Governor holds office, not during *good behaviour*, (Heaven forbid!) but until he is turned out by the opposite party. The true purpose of the leaders of the Convention was to recommend Mr. Webster for the Presidency. Everything was made to bend to this point. With a painful effort, they succeeded in repressing that spontaneous acclamation with which they clamoured down, last year, the demands of the Young Whigs for the ballot that had been agreed upon in the lobby, and consented to submit the Deacon to the test of that silent witness. He stood it marvellously; for Young Whigs seemed to join hand in hand with old, to do honour to the Great Proclaimer. Indeed, they seemed to look upon his nomination as a sort of Young Whig triumph, inasmuch as they had a notion that the old Whigs had just as lief throw him over as not. These "tender juvenals" quite cotton to the Deacon, notwithstanding his past malfeasances, on the principle, I suppose, that a reformed rake makes the best husband. They think that he has repented of sending seven or eight hundred of his constituents to cut the Mexicans' throats, or to have their own eyes picked out by the Mexican vultures. But I am afraid his repentance is not after a godly sort. If it were, it would bring forth meet fruits.

Before leaving the Deacon, I would say that I have been assured, by high Baptist authority, that Governor Briggs is no Deacon, after all. This I can hardly believe, after he has received hundreds, not to say thousands of votes on the uncontradicted assertion that he *was*. I could as easily believe that Mr. Burritt is not master of *fifty* languages, after the repeated assertion of the fact in his presence without contradiction! All I can say, is, that if it be true, it is a burning shame. And if the Baptists won't make him a Deacon, I will, that's flat.

It had been suspected, for some time, that it was in the wind to make this recommendation of Mr. Webster. But when he was seen in the cars going to Springfield, the day before the Convention, men, in the innocence of their hearts, thought that the idea, if ever entertained, had been abandoned; for they could not suppose that he could be going to a Convention to assist at his own nomination. But the result showed that those that played the game understood it thoroughly; for it was very plain, that Mr. Webster never would have been nominated behind his back. He did not go, be it observed, as a delegate, but as an invited guest of the State Central Committee, the majority of which were the parties bent upon his nomination.

You may remember, if your many days of grace have not obliterated all "trivial fond records" of your unregenerate estate, that Hoyle's rule is, "when you are in doubt what to lead, lead *a trump!*" The desperate gamesters in this case, remembered this rule to the letter; and though their play was unprecedented and desperate, still Hoyle himself could hardly have found fault with them, inasmuch as they won by it. At almost the first hand round, they led the ace of trumps, himself! But it was good play, though bold, for they would have lost the game without it.

This was the way it was. After the Convention had been properly organized, and the Lord duly invited to take part in the proceedings, and the members were waiting to see what would come next, a bustle was heard, and Mr. Webster was ushered up the broad aisle (if it be not irreverent so to denominate the middle interstice between the seats of a Town Hall) by the Secretary of the Central Committee, a very respectable young gentleman, in the dry-goods line, and conducted to a seat at the left of the Convention, as they faced the Chair. This seat was at the end of a settee, placed at right angles with those occupied by the Convention, so that he virtually sat facing the body of the meeting, the great majority of which was thus exposed to the lightnings of "his brooding thunderous eye." The attempt to cheer him was rather abortive. Nothing like what he had last year in Faneuil Hall, when he was brought up at a critical moment of the battle, like a heavy body of reserve, to turn the trembling scale. But then, you know, cheering after *dinner* is quite another thing from cheering after *breakfast*.

It was, evidently, thought that the dissentients would not dare to make any opposition to the recommendation-policy, in the very face and eyes of the *recommended*. But this was a miscalculation. The Young Whigs had a little more *pluck* than had been supposed. Upon the appointment of a Committee on Resolutions, Mr. Stephen C. Phillips inquired of the Chairman, whether the Committee proposed taking any action on the presidency question? This was the opening fire. The Chairman replied, of course, that he could not tell what resolutions the Committee would report. Which was true, although he probably had them at the moment in his pocket; because, it was competent for the committee to alter them. Upon which, Mr. Phillips moved, as the sense of the Convention, that it was inexpedient to make any nomination at that time. This brought all up standing, and caused a strong sensation.

But, luckily for the venerable segment of the party, they had a man after their own heart, (Hon. George Ashman,) in the chair. After Mr. Phillips had ended his short speech with his motion, a dead silence ensued.—"The boldest held his breath. There fell a dead *clam*." There seemed to be nothing to do but to put the motion. But the President understood his business altogether too well for that. So having stated the question once or twice, he took his seat, as much as to say, "Gentlemen, I will give you time to recover yourselves, but it won't do to take this bold question now!" At last the hint was taken, and Mr. George T. Curtis, a very old Whig, of about thirty summers, (for "wisdom is gray hairs to a man" in these days, as well as in those of the Son of Sirach,) moved to lay the proposition on the table.—There was no occasion for a delay now, and the question was put in the twinkling of a bed-staff.

There was no hesitation about putting this vote. The noes seemed to many in the hall to preponderate; but the Chair promptly decided that the ayes had it. This being doubted, it was settled by what is called a "*rising vote.*" The Chair appointed for tellers four gentlemen, all from Boston, and all of the aged division of the party. This may account for the difficulty there was in getting at the result. They had, possibly, lost their eye-sight, by reason of their extreme old age. Or, else, they might have been stricken with a judicial (an enemy might perhaps say, a *judicious*) blindness. Particularly the editor of the Atlas, and the junior editor of the Advertiser, found it next to impossible to return their tale of votes. It is possible that a continual habit of throwing dust in other people's eyes might have deposited a few particles in their own.

Be this as it may, the latter gentleman especially, bending as he did under the weight of some six or seven and twenty years, was unable to discern more than *ninety-seven* negatives in the division assigned to him, while a gentleman, who retained the full use of his eyes, distinctly counted *a hundred and thirty-seven!* This last would have decided the question against the nomination, by a majority of thirty votes, it being finally announced by the Chair to stand 242 to 232 in favour of laying Mr. Phillips's resolution on the table. And allowing the vote to have been correctly stated, it appears that there were something above a hundred that did not vote at all, five hundred and ninety-three having just voted for Governor. In the face of this unquestionable majority against the Recommendation, it was made!

Still, it was not thought expedient to make it, until the personal weight of Mr. Webster was thrown into the scale. So he was called upon at the opening of the afternoon session, and made a speech, in which he snatched away all "the thunders" of the Young Whigs, in the most ruthless manner. He did not leave them a rag of an ultraism to their backs. "The Wilmot Proviso" was a misnomer, and should have been called "Webster's." He had never, not even in his most violent fits of political economy, laid down his Conscience. He was really the great Anti-Slavery Ajax of the present crisis. Perhaps Mr. Hoar may have wondered, when he listened to all this, that they never found it out at Charleston, last Spring. But politicians, like Jack the Giant-killer, generally wear a "coat of darkness," whenever they venture into the domains of the Ogres.

The Convention being thus prepared, the resolutions were read, being substantially those offered last year by Mr. Phillips, and kicked out of Faneuil Hall, ending with the Recommendation of Mr. Webster. Mr. Palfrey then moved an amendment, by which the Convention pledged the Whigs of Massachusetts not to vote for any man who was not known by his acts, or declared opinions, to be opposed to the extension of Slavery. This brought up Mr. Winthrop, who thought it would be unwise to make any such pledge, as the party might have to choose, at the National Convention between an Extension Man and Defeat! This speech was tart and not in the best of tempers. Mr. C. F. Adams replied, tartly enough, perhaps, but conclusively and forcibly. Mr. George T. Curtis (of whom before) interrupted him with an impertinent suggestion that he was quite at liberty to leave the Whig Party to its rest, if he did not like its proceedings. If you ever happened to see a mastiff take a yelping pug-dog by the nape of the neck and shake him into silence, you have an idea of what happened to him. Messrs. William Dwight, Sumner, Palfrey and Phillips followed in very excellent speeches on the same side, and Mr. J. C. Gray and others, in opposition. There could be no question on which side the talent of the Convention lay, whatever might be the truth as to its numbers.

The Chair decided promptly that the amendment was lost, and upon the decision being doubted, and it being tried again by a show of hands, he settled the matter again in the twinkling of an eye, almost before common people could see that hands were shown at all. The amendment being rejected, the resolutions were passed unanimously; or, rather, without a dissentient voice; many, unquestionably, being silent. This, certainly, put the Whigs of Massachusetts in the funniest of predicaments,—they having just recommended a man to the National Convention for candidate, who had pledged himself against the extension of Slavery, and then refusing to pledge themselves to maintain his principles! Certainly, very demonstrative of the nature of this miraculous conversion of the Old Whigs, for this time only.

What particular object they, or Mr. Webster expect to gain, is hard to imagine. As soon as his speech reached the South, the word was returned, that he had forfeited all claim to Southern support by it. It was perfectly suicidal, as far as his prospects, if he could be said to have any, of nomination, are concerned. It was the unraveling of all the web he wove at the South last Spring. This Convention may possibly do something towards getting the Speakership for Mr. Winthrop, but will do less than nothing towards getting the Presidency for Mr. Webster. Even all the old Whigs, here, are not of one mind about it. The Chief of the Boston section is said to look at it with an evil eye; inasmuch as it would interfere with his own views upon the Vice Presidency. But these are mysteries beyond my shallow soundings.

We have been much alarmed and distressed here, since my last letter, by the severe illness of Mr. Garrison, of which you have given accounts from time to time. Our last advices, however, were favourable, and both he and his kind host, Mr. Jones, of Cleveland, think the danger past. Henry C. Wright, is, possibly, now with him, and his presence cannot fail to be a cordial to him. We shall hope to see him by the middle of next month. Mr. Wright is looking in excellent condition. He is "full of matter" from his five years residence abroad. It will take him a long time to unpack. D. Y.

Married,

At Willow Bank, Flushing, L. I. on Thursday, the 14th instant, by the Rev. E. S. Cornwall, of Connecticut. Hon. Henry Bedinger, of Virginia, to Caroline B. eldest daughter of John W. Lawrence, Esq. of the former place.

In Havana, September 22d, Gen. Robert B. Campbell, U. S. Consul, to Caroline, eldest daughter of John Morland, of Havana.

GENERAL INTELLIGENCE.

Foreign.

Later from Europe.

The steamship Cambria arrived at Boston on Thursday morning, and the French Steamer, Missouri, from Cherburg, at this port on Monday evening. The former brought eighteen days later news, being a week later than that by the Missouri published in the same Extras.

The pressure in the money market in England still continues and more important failures have taken place. The most so is that of Cockerell &Co. of London for £600,000. Cotton has declined. The prices of bread stuffs have also receded in spite of the expectation that they would be sustained. Indian corn alone has remained firm. The following were the quotations at Liverpool on the 5th instant.

Best Western Canal flour 26s. to 26s. 6d. per bbl; Richmond and Alexandria 25s. to 25s. 6d.; Philadelphia and Baltimore 25s. to 25s. 6d.; New Orleans and Ohio 22s. to 24s.; Canadian 25s. to 26s.; Sour 19s. to 21s. White and mixed Wheat 7s. to 8s. per 70 lbs.; red 6s. 6d. to 7s. 6d. Oats per 45lbs. 2s. 3d. to 2s. 8d. Oatmeal per 240 lbs. 24s. to 26s. Indian corn per quarter 30s. to 35s.; Indian meal 14s. to 15s. per bbl. Barley per 60 lbs. 3s. to 4s. Rye not quoted.

The Hon. Alexander H. Everett is reported to have died at Canton, on the 29th of June, a few days after his arrival there with his family.

The last arrivals from Italy bring no news of importance, though they make known the cause of the riot which recently took place at Bologna. The commotion, it appears, arose out of the nomination of the officers of the National Guard.

Marshal Soult has been nominated Marshal-General of France.

ACKNOWLEDGMENTS.

For Standard,—from October 3d, to 18th, 1847.

381	E. A. Thaxter, Hingham, Mass	$1 00
425	Lydia Andrews, "	1 00
433	Rhoda Beal, "	1 00
466	Greenfield Iden, Sherwood Corners, NY	1 00
430	Robert Haydock, New York,	1 00
409	Henry McLafferty, Romulus, N Y	50
409	Aaron Brown, "	50
409	John Corell, "	50
409	Ebenezer Gardner, "	50
409	George W. Baley, Ovid, N Y	50
409	Mathew Van Horn, "	50
380	H. R. Salsbury, Newport, R I	25
368	Cordelia Adams, Hingham, Mass	1 00
429	Philo Smith, Princeton, Mass	1 00
419	Samuel Merrill, Andover, Mass	1 00
909	Warren Lincoln, Raynham, Mass	60
382	Horatio Woodman, Boston,	34
433	K. Robson, Johnson's Creek, N Y	1 00
381	J. V. Paling, New York,	50
412	Moses Joy, Nantucket, Mass	1 00
435	Robert Dinwiddie, Caledonia, N Y	1 00
435	Alpheus Macomber, Fowlersville, NY	1 00
435	J. C. Haynes, Lakeville, N Y	1 00
425	Lyman Hitchcock, Springfield, Mass	1 00
438	Isaac Giffin, Quaker Springs, N Y	1 00
446	Rebecca J. Waddle, South Charleston, O	5 00
383	Titus Haight, Skaneateles, N Y	25
383	John F. Lattimer, Delaware, O	5 00
436	David Wood, Uxbridge, Mass	1 00
436	Gilbert Griswold, "	1 00
425	George Baker, "	1 00
442	Adamson Bentley, Chagrin Falls, O	1 00
378	L. Austin, Spencerport, N Y	12
433	Lydia Cudworth, Manchester, N Y	1 00
448	Eliza D. Smith, Macedon, N Y	1 00
425	Samuel Hance, Williamson, N Y	1 00
430	B. P. Wells, Persia, N Y	1 00
364	John Horton, Boston, N Y	1 00
436	Peter J. Hopkins, W. Farmington, N Y	1 00
431	J. M. Whitfield, Buffalo, N Y	1 00
433	M. T. Tidmarsh, Hingham, Mass	1 00
495	Charles Coolidge, Dedham, Mass	42
416	Wm Jenkins, Andover, Mass	4 50
436	L. Downing, Mexico, N Y	1 00
421	Wm. Emerson, New York	1 00
		48 93
	DONATIONS.	
	Henry Bush, Rochester, N Y	25 00
	A. L. Peet, Victor, N Y	10 00
		35 00
	Total,	$83 93

FRANCIS JACKSON, Treasurer.

☞ Notice.—By the post-office law now in force, publishers of newspapers are permitted to send, in their papers to subscribers, bills *unreceipted*; but a *receipted* bill subjects the receiver to letter postage. Our subscribers, therefore, will find a bill, unreceipted of course, in their papers at the expiration of the time to which they have paid. The amount received for subscription is acknowledged above, and the *whole number* of the paper to which each subscriber has paid precedes his name.

NOTICES.

MASS CONVENTIONS,

To be attended by

FREDERICK DOUGLASS, C. L. REMOND, AND J. C. HATHAWAY.

Utica, Thursday evening, October 21.
Syracuse, Friday evening October 22.

ONONDAGO COUNTY.

South Marcellus, Sunday, monday, 24 and 25 at 10 A. M.
Syracuse, Tuesday evening 26.

OSWEGO COUNTY.

Fulton, Thursday, and Friday 28 29 at 10 A. M.

CAYUGA COUNTY.

Cato 4 Corners, Sunday, and Monday, 31 & November 1.
Port Byron, Tuesday evening, November 2 Wednesday November 3.

WAYNE COUNTY.

Rose Valley, Thursday evening, November 4 Friday, 5.
West Walworth, Sunday, Monday, 7 and 8.

ONTARIO COUNTY.

Victor, Wednesday and Thursday, 10 and 11.

YATES COUNTY.

Penn Yan, Tuesday evening, November 16 and Wednesday, 17.

SENECA COUNTY.

Ovid, Friday and Saturday, 19, 20.

CAYUGA COUNTY.

Ledyard, Sunday evening 21, & Monday, 22.

TOMPKINS COUNTY.

Ludlowville, Tuesday evening, 23.
Reynoldsville, Thursday & Friday 25, & 26, at 10 A. M.

STEUBEN COUNTY.

Bath, Sunday & Monday 28, & 29.
Hornellsville, Wednesday December 1.

ALLEGANY COUNTY.

Friendship, Friday 3.

CATTARAUGUS COUNTY.

Franklinville Sunday & Monday, 5 & 6.

CHAUTAUQUE COUNTY.

Ellington, Wednesday, 8.
Busti, Friday Saturday & Sunday 18, 11, &. 12.

It is Confidently expected that the friends of the slave in each of the above mentioned places will spare no pains in making early arrangements for the meetings by procuring large houses, a good supply of fuel and above all, provisions for having the houses well lighted for the evening meetings.

Let every person within reasonable distance be notified of the meetings and if they fail to attend it will be their irreparable loss.

J. C. HATHAWAY,
General Agent for the State of New-York

Farmington, 10th mo. 1847.

LIVINGSTON AND ALLEGHANY COUNTIES.

Joseph C. Holley, a coloured man from Brooklyn, Long Island, late of the District of Columbia, and G. B. Stebbins, of Rochester, N. Y. will hold Anti-Slavery meetings as follows, viz:

Alfred Post office,	"		12 and 13
Friendship,	"		14 and 15
Home,	"		16 and 17
Wetherfield Springs,	Wyoming county,	Oct.	18 and 19
Hermitage,	"		20 and 21
Gainesville,	"		22 and 23
Castile,	"		24 and 25
Perry Centre,	"		26 and 27
Warsaw,	"		28 and 29
Attica Centre,	"		30 and 31
West Middlebury,	"	November	1 and 2
Wyoming,	"		3 and 4
Covington Centre,	"		5 and 6

The above meetings will commence at two and seven o'clock, P. M. of each day.

Will friends in each place see that arrangements are made, and extended notice given? Let the people come and hear their appeals for the slave, and the country groaning under the yoke of a slaveholding oligarchy.

J. C. Holley can tell a stirring story of abuse and persecution, by which he was forced to flee from the national domain, and the care of the nation's lawmakers in the District of Columbia.

J. C. HATHAWAY,
General Agent of American Society for New-York.

NTI-SLAVERY MEETINGS IN NEW-YORK.

Lewis Hayden, the fugitive slave from Kentucky, and E. D. Hudson, from Massachusetts, agents of the American Anti-Slavery Society, will hold meetings at the following towns and villages, in Saratoga, Fulton, Herkimer and Oneida counties, as follow:

Lee, Monday, October 18th, Evening.

SARATOGA COUNTY.

Quaker Springs, Wednesday, Oct. 20th, evening.
do. Thursday, 21st, at 2 and 6, P. M.
Galway, Friday, 22d, at 6, P. M.

FULTON COUNTY.

Fondas Bush, Saturday and Sunday. 23 & 24, at 2 & 6 p m.
Mayfield, Monday, 25th, at 2 and 6, P. M.
Gloversville, Tuesday, 26th, at 2 and 6, P. M.
Nicholsville, Wednesday, 27th, at 6 P. M.
do. Thursday, 28th, at 2 and 6, P. M.

HERKIMER COUNTY.

Salisbury, Friday and Saturday, 29 & 30, at 2 & 6, P. M.
Fairfield, Sunday, 31st, at 2 and 6, P. M.
Newport, Monday & Tues. Nov. 1 & 2, at 2 & 6, P. M.
Norway, Wednesday & Thursday, 3 and 4, "
Poland, Friday and Saturday, 5 and 6, at 2 and 6, P. M.

ONEIDA COUNTY.

Trenton, Sunday and Monday, 7 and 8. at 2 and 6, P. M.
Holland Patent, Tuesday and Wednes. 9 & 10, "

JOSEPH C. HATHAWAY.
General Agent of American Society for New-York

THE FOURTEENTH

National Anti-Slavery Bazaar,

TO BE HELD IN BOSTON.

During Christmas and New Year's week, 1847 8.

The undersigned, the Committee of the Fourteenth National Anti-Slavery Bazaar, appeal to all that is good and true in this nation for which they labour, to aid their undertaking

Our object is the abolition of Slavery through the renovation of public opinion; and we ask help of all who feel the impulse of compassion for a suffering people; or the instinct of self-preservation in view of the encroachments of tyranny and the dangers of sin; or the divine and awful sense of justice, moving them to uphold the right; or the high sense of honour and religious obligation, impelling them to choose their lot in this life with the slaves, and not with their oppressors; or shame beneath the scorn of Christendom justly due to a nation of slaveholders; or disgust at the discrepancy between American principle and American practice; or responsibility for keeping pure the sources of public morals; or desire to lay deep in national conscience, the foundations of future generations.

After a deep and careful examination of ways and means for the peaceable abolition of Slavery, it has been found hopeless, except through the consent of the majority of the whole people. This obtained the work is done; for the willing can readily find a way. Sound judgment in the choice of means, and the best economy in their expenditure, alike forbid us therefore to enter into the partisan or sectarian schemes, by which the purposes of any one of the various political and theological persuasions will be subserved at the expense of the cause of freedom, while all others are alienated from it in the same proportion. When the preliminary question is put which every one ought to ask,—"How do you mean to expend the money, which you require our help to raise?" our answer is, "it shall be spent wholly, only and directly, in awakening, informing, and influencing the public mind on this primarily important question. It shall not be put into the hands of the political organizations, to promote the election of any candidate, but in awakening the love of Freedom and the hatred of Slavery in all; not in aiding a few fugitives to escape, but to save them that painful and hazardous experiment by abolishing the system which enslaves them; not in sending them to Africa, but in enabling them to become the free and happy elements of national strength and prosperity at home; not in making the proposition so degrading to the morals, of our nation—that its Government should become the tributary of crime."

This money will, in short, be spent neither in compensation, colonization, nor political partisanship, while a clear-sighted economy will also forbid its being used in the equally benevolent though less effectual, channel, of a vigilance committee. It will be spent in propagandism: for we strike openly, boldly, strongly, and successfully too, as our fourteen years of labor prove, at the *root*, of the system we mean to abolish.

Finally, we appeal to our friends and countrymen to take part in this holy cause, as to frail and suffering and short-lived fellow-creatures. It shall strengthen them in weakness, comfort in affliction, and steel against calamity. It shall save them from the sin of living on the side of the oppressor, and the ignominy of dying in the silent support of wrong. It shall secure their children from such an inheritance of grief and shame, as the remembrance that their parents were drawn by disgraceful sympathy into the ranks of the enslavers, when the moral battle was fought out in the United States for the freedom of a race. Its consolations are proportionate to its renunciations; and in its prosecution, as in the great cause of Christianity, of which its principles form a fundamental part, we are able to assure such as embrace it, that no man shall lose friends, or houses, or lands for its sake, but he shall receive an hundred fold of nobler recompense in this world, and a sense of spiritual life besides, to which the indifferent frivolities of a selfish existence sink into insignificance.

By the united efforts of all who ought to co-operate on this occasion, it is proposed to place

$10,000.

at the ultimate disposal of the American Anti-Slavery Society.

M. W. Chapman,	*Sarah B. Shaw,*
Ann. T. G. Phillips,	*Mary G. Chapman,*
Helen E. Garrison,	*Caroline Weston,*
Mary May,	*Susan C. Cabot,*
Eliza Lee Follen,	*Anna R. Philbrick,*
Sarah S. Russell,	*Henrietta Sargent,*
Louisa Loring,	*Hannah Tufts,*
Mary Young,	*Eliza F. Meriam,*
Mary Willey,	*Caroline F. Williams,*
Anne Warren Weston,	*Evelina S. A. Smith,*
Maria Lowell,	*Sarah H. Southwick,*
Frances Mary Robbins,	*Ann R. Bramhall,*
Lydia Parker,	*Harriet T. White,*
Harriet B. Hall,	*Abby Francis,*
Catharine Sargent,	*Abby Southwick,*
Harriet M. Jackson.	

Advertisements.

NEW MUSIC.—"There's a Good Time Coming." The above popular Song, also, "He Doeth All Things, Well," Mother's Bible, Excelsior, Away Down East, May Queen, Old Granite State, Pauper's Funeral, and Lament of the Prisoner, Bridge of Sighs, Burial of Mrs. Judson, Think Gently of the Erring, (composed by a prisoner,) Get off the Track, Drink from the Mountain Spring, Dear Father Drink no More, Grave of Bonaparte, Spider and the Fly, The Shepherd's Cottage, (with a likeness of Abby J. Hutchinson,) The Seasons, a Farmer's Song, Song of the Shirt, The Watcher, Little Maid, Humbugged Husband, Blind Boy, Anti-Calomel, Will You Come to My Mountain Home, Lament of the Irish Emigrant, Hebrew Maiden's Lament, Are We Almost There, Blue Juniata, Indian Hunter, Glide on my Light Canoe, Man the Life Boat. All the songs, quartetts, glees, &c. of the Hutchinson Family, and other popular singers; also a full assortment of marches, waltzes, rondos, variations, &c.; music for the guitar, flute, &c.; instruction books for piano, flute, guitar, accordion, violin, tuning forks, Church music books, Bradbury's Floral Festival, Young Melodist, Young Choir, School Singer and Social Singing Books. Piano Fortes from $150 to $400, Coleman's Æolian attachment, &c. &c. &c.

CHARLES HOLT, Jr. Music Publisher's
156 Fulton street, 2d door E. of Broadway.
May 8, 1847.—1y. is.

FREE PRODUCE STORE,
Free Labour Dry Goods & Groceries
WHOLESALE AND RETAIL.

New goods, just received:
Fine shirting and sheeting muslin, bleached and brown.
Satin stripe. Fine 6-4 plaid muslin.
Also, on hand, heavy muslins, of different widths.
Muslin de lain, and plain, neatly figured, all wool.
Linens, warranted free from cotton.
"Manchester" ginghams of superior quality, various styles.
2d quality do. assorted patterns.
Calico, do. do.
Colored cambrics and Canton flannel, assorted colors.
Bleached and brown do. do. and table diaper.
Coloured table-cloths, imitations of linen.
Cotton hdkfs. assorted styles.
Long and half hose, superior and heavy.
Apron and furniture check.
Cotton twilled pantaloon stuff.
Knitting cotton, various Nos. bleached, brown, and coloured.
Cotton laps and wadding, white and coloured. Also,
Refined loaf, crushed, and pulverized sugar.
Brown sugar, good quality, of different grades, by the barrel, bag, or pound, at reduced prices.
Sugar-house and West India molasses, good quality.
Rice, coffee, and chocolate.
Superior Teas, Selected with care, for family use or stores, viz: Oolong, Souchong, and other black teas, Also, green tea of superior quality.
Various spices and confectionary, &c. &c. The whole stock exclusively of free labor goods, to which the subscriber would invite the attention of country merchants, as well as his friends and the public generally.
Pains will be taken to satisfy customers as to the goods being what they are sold for—the product of Free Labour. None should purchase without making careful inquiries.

GEORGE W. TAYLOR,
(Successor to Joel Fisher.)
Northwest corner Fifth and Cherry sts.
Philadelphia, 3d mo. 25th, 1847.—1y.

NEW-YORK WHOLESALE PRICES CURRENT.

CORRECTED WEEKLY FOR THE STANDARD.

ASHES.	
Duty, 20 per ct ad val. per 100lb	
Pots, 1st sort 1847	5.18¾ a 5.25
Pearl	[illegible] a 8.00
BEESWAX.	
Duty: 20 per cent. ad val.	
Cuba, white per lb	—.— a —.—
American, yellow,	—.25 a —.26
BRISTLES.	
Duty, 5 per cent ad val.	
St.Pet'sbg, 1st sort lb.	.90 a 1.12½
do. 2d sort	.35 a .48
Okatka, gray&white	1.90 a 1.95
Sonchoy	60 a .65
American	55 a .60
COAL.	
Duty, 30 per cent. ad val.	
Liverpool, Orrel cbal	—. a 10 00
Newcastle, coarse	7 00 a 7.50
Scotch	7.00 a 7.50
Sidney and Pictou	6.75 a 7 50
Anthracite, 2,000lbs	5.50 a 8 00
DOMESTICS.	
Shirtings, brown 3-4 yd	5 a 6
do. do. 7-8	— a —
do. bleached	6 a 8
do. S. I. do.	7 a 11
Sheetings, brown 4-4	8½ a 9½
do. do. 5-4	10 a 12
do. bleached 4-4	8 a 12
do. do. 5-4	12 a 15
Calicoes, blue	9 a 12
do. fancy	7 a 15
Plaids	9 a 11
Kentucky jeans,	15 a 30
Satinetts	25 a 60
Checks 4-4	8 a 10
Cotton Osna. S. No. 1	— a 9
do. No. 2	— a 8
Cotton yarn, 5 a 13	16 a 18
do. 14 a 19	18 a 22
do. 20 a 23	22 a 23
FLOUR & MEAL.	
Duty, 20 per cent ad val.	
Genesee per bbl.	6 50 a 6 25
Troy	5 87½ a 6.00
Michigan	6.43 a 6.50
Ohio, flat hoop	—.— a —.—
Ohio round hoop	—.— a —.—
Ohio, via, Canal	—.— a —.—
Pennsylvania	6.50 a 6.63½
Brandywine	6.50 a 6 25
Georgetown	6.50 a 6 62½
Baltimore c. mills	6.50 a 6.62½
Richmond c. mills	—.— a —.—
do. country	6 50 a 6.62½
Alexandria	6.50 a 6.62½
Fredericksburg	6.50 a 6.62½
Petersburg	6.50 a 6 62½
Rye flour	4.00 a 4.25
Cornmeal, Jersey	3.25 a 3.75
do. hhd.	17.50 a —.—
FISH	
Duty, 20 per cent ad val.	
Dry cod, cwt.	3.50 a 3.62½
Dry scale	1.75 a 2.00
Pickled cod, bbl.	3.25 a 3.50
do. salmon, tce	19.00 a 20.00
Smoked do. lb	— a —
Mackerel, 1, bbl.	9.37½ a 9.75
do. No. 1 small	10.75 a 11.37
do. No. 2	7.00 a 7.12
do. do. North	6 75 a 7.75
do. No. 3 South	4.37 a 4 62
do. do. North	4.37½ a 4.62½
Shad, N 1 Ct.hf.bbl.	7.12½ a 7.25
do. No. 3	6.12½ a —.—
Bucksp't. bbl.	7.25 a —.—
Mass. do.	—.— a —.—
Southern	—.— a —.—
Herring, pickled	3.00 a 3.25
do. scale, per box,	75 a 80
do. No. 1	40 a 45
do. No. 2	32 a 35
GRAIN.	
Duty, 20 per cent. ad val.	
Wheat, white bush	1.25 a 1.35
do Western	1.05 a 1.20
do. Southern	1 00 a 1.18
Rye northern	.80 a .82
Corn north'n & Jer	67 a .69
do south'n (weight)	— a —
do N O & West's	— a —
Barley, Western,	75 a .78
Oats, northern	[illegible]
do. southern	[illegible]
do. New-Jersey	[illegible]
Peas, white	1.00 a 1.25
Black eyed	a 3.—.50

FLAX	
Duty: 15 per cent. ad val.	
Russia per lb.	9 a 11
American	8 a 8½
FEATHERS	
Duty: 25 per cent. ad val.	
Foreign per lb.	15 a 25
Foreign A. A.	26 a —
Live, Americas	28 a 33
HAY—Per 100 lbs.	
North River in bales	31 a 56
HOPS	
Duty, 20 per cent. ad val.	
First sort 1846, lb.	10 a 12
LEATHER. [Sole]	
Duty, 20 per cent. ad val.	
Oak per lb.	20 a 24
Oak Ohio,	18 a 22
Hemlock, light	17 a 18
do. middle	17 a 18
do. heavy,	16 a 17
do. damaged	14 a 16
do. poor do.	10½ a 13
LIME	
Thomaston per bbl	.75 a .80
LUMBER	
Duty: Timber and firewood, 20; boards, timber, &c. shaped for use, 30; do rough, 20 per ct ad val. Yard selling prices	
Timber w. pine pr.c.ft.	18 a 28
do. east'n scant or beams prM. ft.	16.25 a 16.50
do oak, ca. ft.	.25 a [illegible]
do. Gr. Isl.W.O.	—28 a [illegible]
do. O.scnt.pr.M.ft.	30.00 a [illegible]
do. Ga.yel.pine (by cargo) per cub. ft.	—24 a
Plank Ga. yel. pine pr M foot	27.50 a —.—
Boards N.R.M.ft.cl.	35.00 a 40.00
do. 2d ql.	25.00 a 27.50
do. Box	14.00 a 14.50
Albany, p'iece	12 a .31
Plank Alb. pine	12 a .21
Laths E. by car.	2.50 a 3.00
Shingles bb. 18 in.	1.75 a 2 25
do. Ced.3ft.1stql.	26.00 a —.30
do. do. 2d ql.	24.— a 28.—
do. 2ft.1st ql.	18.— a 22.—
do. do.2dql.	18.— a 20.—
do. Cypress 2d ql.	15.— a [illegible]
Heading W.O.pr.M.	45.— a 50.—
Staves W. O. pipe	50.— a —.—
do. do. hhd.	40.— a —.—
do. do. bbl.	30.— a —.—
do. R. O. hhd.	20.— a 30.—
PROVISIONS.	
Duty: Cheese 30; all other 20 per cent. ad val.	
Beef, mess per bbl.	10.00 a 11.50
do. prime	7.00 a 7.50
Pork, mess Ohio	14.25 a 14.37½
do. prime new	10.50 a 10.75
Lard	10 a —.12
Hams, smoked	9½ a —.11
Shoulders, smoked	6½ a —. 7½
Beef do.	11 a —.—
Butter, Orange co.	18½ a —.20
do. West'n dairy	16 a —.18
do. common	— a —
Cheese	6½ a —. 7½
SEEDS.	
Duty: flaxseed clover, and timothy, 20 per cent. ad val.	
Clover, per lb.	—. 7 a —.7½
Timothy, 7 bush.	14.— a 18.—
Flax, rough	1.— a 1.—
do. clean	—.— a —.—
TALLOW.	
Duty: tallow, grease, & soap stock, 10 per cent. ad val.	
Rendered	9 a 9½
WOOL.	
Duty, 30 per cent. ad val.	
Am. Sax'ny. fleece lb.	40 a 45
Am. full blood Merino	35 a 38
Am. ½ & ¾ Merino	30 a 31
Am. native & ¼ do.	26 a 28
Superfine, pulled, ctry.	32 a 34
do. do city	27 a 28
No. 1, pulled, country,	26 a 27
do. city	25 a 26
South Am. washed	10 a 12
do. do. & picked	16 a 19
do. unwashed	5 a 7
Africa	6 a
Smyrna	10 a 11
Mexican	9 a 12

Poetry.

From the London Morning Chronicle.

THE LANDSCAPE MONOPOLIST.

"I'm lord of the corrie, I'm chief of the ben,
I rule like a kaiser o'er mountain and glen;
Let the people go back into city and town,
They shall not encumber my moorlands so brown;
Their presence would frighten my swift-footed deer,
So the grouse, and not men, shall be denizens here,
As long as my title holds good against bar,—
And all for my pleasure," quoth Baron Braemar.

"I've drained off the peasants; each Mac has gone forth:
There is scarcely a Celt on the hills of the North:
To Canada, Sydney, New Zealand, the Cape—
Wherever it pleased them to make their escape;
And left, as I wished, all the acres I own
To the sheep and the grouse, or the red deer alone;
And I roam o'er my mountains supreme as a Czar,
And meet not a creature," quoth Baron Braemar.

"The land is a lovely land—green are its paths,
Sublime are its mountains, its glens, and its straths,
And fair are the torrents that scatter their spray,
Or dash down in foam o'er the crags in their way.
What matters its beauty to cockneys and snobs,
To Jones or to Jenkins, to Smith or to Dobbs?
The region is mine, both the near and the far;
They shall not behold it," quoth Baron Braemar.

"If alone in my woods a philosopher dreams,
Or tourists and sight-seers follow my streams,
Or seek for magnificence, beauty, and awe,
In the deserts I've made, I will show them a law:
Not a crag shall they visit, no hen shall they climb,
Nor gaze at a prospect, however sublime;
If they get but an entrance, I'll scent them afar,
And hunt them with gillies," quoth Baron Braemar.

"'Tis true that a murmur is raised from the crowd;
They call me unfeeling, aggressive, and proud;
They speak of 'entail,' 'primogeniture,' 'right,'
And raise ugly questions of 'justice,' and 'might;'
And hint that 't were better such things should sleep,
If those who still *hold* are desirous to *keep*:
But let them rail on, if their *words* are their *war*,
The dispute will outlive them," quoth Baron Braemar.

Oh! mighty Lord Baron, great dealer in deer,
Great owner in moorlands, a word in your ear:
Would you like in your fullness of insolent pride,
To farm out the sea, and take rents for the tide?
Would you like the earth's fatness to grow but for you?
Would you shut us from sunshine, the air, and the dew?
Or prohibit our gaze at the moon or a star?
You would, if you could, my Lord Baron Braemar.

One word as a warning: I think 't would be wise
If you 'd come from your desert and open your eyes.
Free foot in the wilderness, small is the boon,
But great is the right, as you 'll know very soon.
To-day for the grouse, but to-morrow for men,
And the day after that for the corn in the glen.
Our isle is too narrow for Nimrods, by far—
We cannot afford them, my Lord of Braemar.

Were commerce extinct, were our trade at a stand,
Were the mouths to be fed growing few in the land,
Were we back to the point of a century gone,
We might leave you your moors to go shooting upon.
But even in such case, 't would be worse than insane
To refuse us a sight of the hills where you reign.
Is it safer just now? Look at things as they are,
And be wise while there 's time, my Lord Baron Braemar.

C. M.

◆

From Howitt's Journal.

SONNET.

BY ANNE C. LYNCH, OF NEW-YORK.

Oh thou who once on earth, beneath the weight
Of our mortality didst live and move,
The incarnation of profoundest love;
Who on the Cross that love didst consummate,
Whose deep and ample fulness could embrace
The poorest, meanest of our fallen race,
How shall we e'er that boundless debt repay?
By long loud prayers in gorgeous temples said?
By rich oblations on thine altars laid?
Ah, no! not thus thou didst appoint the way:
When thou wast bowed our human woe beneath,
Then as a legacy thou didst bequeath
Earth's sorrowing children to our ministry;
And as we do to them, we do to Thee.

Miscellany.

From Howitt's Journal.

MEMOIR OF HENRY CLARKE WRIGHT.

BY MARY HOWITT.

(Concluded.)

As a child, and as a youth, Henry Wright had regarded the Bible, not as a book merely, but as a sacred something which he was not permitted to treat lightly. He was accustomed to handle it in the feeling of its being "God's book, the Word of God," and to read it only in a spirit of implicit and devout belief—attaching a sacred meaning to its lightest word. We can well understand, then, the extraordinary effects produced upon his mind from the rules of the college requiring that with regard to the study of Hebrew and Greek, the Bible was to be treated as any other book; the laws of philology applied equally to it; and its ancient manners, natural history, geography, &c. were as much legitimate matters of inquiry, and even of speculation, as the works of any profane author whatever. His educational feelings and scruples could not except him from the rules of the college; he *must* and he did submit, and from that time his superstitious reverence of the book ceased also; he took it up, read it, and interpreted it freely as any other book, with this difference only, that it had just claims to a divine inspiration, which others had not, and unless the reader were possessed of the spirit he could not fully interpret its language—and indeed, is this not true as regards all works whatever? the enlarged poetic mind can best read aright the worlds Shakspeares and Miltons;—and the truthful spirit, unfettered by sect or party, and enlightened by knowledge, which in truth only brings us nearer to God, can best understand His works or His revelation.

Although Henry Wright had suffered so much at the commencement of his college life, from the supposition that he should find himself inferior in knowledge and experience of life to his fellow students who had enjoyed all the advantages of an academical education and training, to his great surprise, and even disappointment, he soon found that he himself was a long way before the greater number of them in intellectual attainments, in energy, application, and thirst after knowledge. There were very few who, like himself, would not receive even the opinions and assertions of the professors with implicit faith, but required that they should search deeply for themselves, in order to ascertain whether these very opinions and assertions were based on truth.

His first year closed. It had made a strong impression upon his mind; it had overturned some of his old opinions and staggered many others.

Among the principal lectures were those on the existence and attributes of the Deity, in which the lecturer's object was to show what were the evidences *which did not prove the being of a God*, and in so doing, he demolished, portion by portion, all the old educational fabric of belief in his mind, for on the basis of these *non-evidences* his belief was founded. He was thus left utterly miserable, and—an Atheist. God seemed blotted from the universe; his childlike conviction that he had a Father in Heaven, to whom he could lift up his soul in sorrow for consolation, and to whom he could pour out the fullness of a thankful spirit, was taken from him; the consciousness of a glorious something within him that had seemed kindred to God himself, was all a mockery—he was in darkness, and utterly forlorn. Other lectures followed, intended to advance positive arguments on the subject; but these seemed weak in comparison with the other. If erroneous opinions had been pulled down, a great truth had gone with them; and now it was not in the power of man to re-establish it.

The long vacation which closed this first memorable year, and which the other students without exception spent in recreation, he passed in the closest seclusion, and study, desirous, by intense application, to lose the miserable sense which crushed him, as it were, to the dust.

The second year was devoted to the study of theology, and here again all his educational opinions were shaken by the very means which, in an ordinary way, were taken to make men orthodox believers. It is impossible in our short space to go into all the operations of this truthful and strong mind on these subjects; we rejoice to think that the whole narrative of the life, from which we have derived so much, will shortly be before the public, and from this circumstance we anticipate much good. The year went on, and the darkness and wretchedness of his mind only increased; many a time would he return from the lecture-room, and flinging himself into his chair, exclaim in utter misery, "I believe that I exist, and that is all I believe." From this very thought, however, arose the light that guided him at length to truth and peace.

His atheism has been a matter of the *head* rather than of the *heart*, of *speculation* rather than *feeling*; and in his darkest moments, although his reason had denied, his heart had refused to give up its trust. "I exist, and that is all that I know," whispered despairing Reason to him night and day; "But how dost thou know that?" asked the voice of the doubter; and the loving, suffering human heart answered, "*Because I feel conscious of it; and this very consciousness is the evidence of a God.*"

So spoke the yearning and trusting heart, and the intellect listened to its words, for what reason, indeed, could be given for a belief in his own existence, which did not equally apply to the existence of a Deity?

This simple process brought him back to faith in God, and with faith returned light and peace; it was not long before his mind became perfectly settled, and he could say with good Mrs. Snow, whose spirit he had loved in the days of his apprenticeship, "*I know that there is a God, because I feel that there is one!*"

One of the greatest sources of solace to him, even in the darkest periods of these two first years, was his connection with a singing club which held its meetings once every week, and where he first became acquainted with the Messiah of Handel and the Creation of Haydn. He spent much time also over Euclid, in the problems of which he found great comfort, as he had formerly done in Arithmetic; because here he could discover something incontrovertible.

Henry Wright went to Andover College to study for the ministry; but though he was most truly sincere in his wish to become a Christian minister, the farther he advanced in study, the greater was the distance between him and the object of his going there. We have seen the darkness of doubt into which he fell; and then, as his mind had cleared itself of this, other convictions, based on a truth which never could be overturned—that of the purity and spirituality of God—stood up before him like impassible barriers; for instance, the true knowledge which was dawning to perfect day in his mind showing him the inefficacy, not to say almost blasphemy, of what George Fox called "a man-made ministry;" the spell was broken which hitherto had given a sacred meaning to the terms, "Divine worship," "religious exercises," "Divine service," &c. "It appeared to me"—I quote now from his own words—"an absurdity to speak of beginning to 'serve God' at a given time and place; it appeared sheer nonsense when a minister said, 'Let us begin the worship of God,' or 'Let us close the worship of God'—and how? Not by an act of justice or benevolence; not by restraining or abandoning evil passions or practices; but by singing a psalm or saying a prayer. It was made clear to my mind that Christianity sets apart no time or place to worship God, nor does it confine the idea of worship to praying or singing; but it teaches us to do all we do as acts of worship; to worship without ceasing; to make the whole of life one act of worship." He could not see that a "man-made minister, who is educated to pray, and preach, and to marry, and baptize, and to administer the sacrament, &c. and in whose breast still remain evil passions, ought to be called a *divine*, and his profession *sacred*. He had been behind the scenes too much; he had become too familiar with the way men were taught to preach, and to pray, to exhort, and even to read, for effect. It was too much like going through a second apprenticeship. All there were learning a trade; and praying, preaching, exhorting, and reading, were going on daily, and even hourly, in order that each might be as perfect as possible; and he heard the prayings and the preachings criticised and commented upon much in the same way that the hatter's apprentices had criticised and commented upon the hats that were turned out of the shop.

It was no wonder that, such being his state of feeling, he should be glad of a pause in his ministerial education. He left Andover for a year, and taught a school in Newburyport, where he had forty scholars, two of whom were young men studying for college. During this year two events occurred which must be mentioned: he made the acquaintance of the noble-minded woman whom he afterwards married, and his father died. The death of his father affected him much; and after having kept school for twelve months, he gave it up, and paid a visit to his now desolate home. Strangers were living in the house; the good step-mother was gone among her own children; his beloved step-sisters, now no longer children, were gone hither and thither. There was, however, his father's grave by the side of that of his own mother; and over these, in the remembrance of the past, he wept. This visit stirred up all the affections of his soul; he visited Sharon, the place of his birth, on the sterile hill over-looking the Housatonuck valley; and afterwards Lebanon, the birthplace of his father, where he stayed some little time with his paternal uncles and aunts, learning much about the childhood and youth of his revered, although stern, father.

After this he returned to Andover to finish his academical studies. It was customary for the students of the senior class to preach probationary sermons in the chapel before the Professors and students, and any of the towns'people who might choose to attend; it being understood that all sat as critics upon them. Henry Wright's turn came, and he like the rest prepared his sermon, committed it to memory, and then preached it, with the usual accompaniments of prayers and hymns; and the opinion of the critics was greatly in his favour.

After having spent nearly four years at college, he took his leave. Before long he married; and after a time of probationary preaching, having received a call from the inhabitants of West Newbury, Massachusetts, to become their minister, he was regularly ordained. The young pastor came among his people with a heart open to do them good, and willing to spend and be spent in their service. His first sermon was such an one as the Vicar of Wakefield, or any beau-ideal of a truly Christian pastor, might have preached. For six years he remained in this office; but during these six years some important changes occurred in his opinions, which led ultimately to still greater changes. He set out in his pastoral life with the determination to produce, by his own influence and example, a high state of moral purity among his people; hence, among other things, his attention was turned to the temperance movement. His was not a mind to enter into things by halves; and no sooner had he begun to see how productive of good temperance was, not only to families, but to society at large, than he conceived it his indispensable duty as a Christian minister to make the advocacy, not merely of temperance, but of teetotalism, one of his own especial missions. The history of the introduction of temperance in his own township is most interesting. He paid domiciliary visits, and drew up a sort of statistics of drunkenness in the place. All his congregations were more or less a drinking people; drinking not only made a feature of all merry-makings, but of all social and family events and gatherings whatsoever; and when neighbour called on neighbour, the gin or the rum-bottle was invariably brought out; nay, indeed, so prevalent was the custom of dram-drinking at that time, that it was with the generality of people not only indulged in through the day, often to frightful excess, but was the first thing in the morning, and the last at night, whether in company, or alone. Such were the people amongst whom his crusade began, and Sunday after Sunday he issued his invitations for them to come and hear him discourse on Temperance.

The wife whom Henry Wright had married was a strong-minded, high-principled woman, who needed no persuading in this or any other good cause; she encouraged him against all opposition, and strengthened his heart where it might otherwise have failed; and thus Sunday after Sunday his discourses went on. He was earnest, eloquent, and irresistible. At first a *Temperance* Society was formed; but this not being found adequate to the reformation needed, the *abstinent* principle was introduced, and all then went well. Three years afterwards, when he left the place, intoxicating liquor could not be bought within ten miles of it; all were sober, harmonious, and prosperous. It was like a little heaven upon earth.

But temperance was not the only object which occupied him. He soon became deeply interested in the all-important subject of education. Throughout the six New England States, district schools are established by Government, in which teachers are placed for nine months in the year: for girls five months in the summer, and four months for boys in winter. There were five such in the township of West Newbury. At these schools every child is instructed free of all expense, the money required for carrying on and maintaining these useful institutions being raised by a tax on each town; nor is any tax, we are told, so cheerfully paid as this. The schools are under the care of two committees, one of which is appointed by the town. The township of West Newbury did wisely in electing their minister as superintendent of their five schools, and furnishing him with a horse and gig that he might visit them at his ease, as they were somewhat scattered. In this way he gained a perfect knowledge of every child in his township under fourteen years of age; and they who have had the happiness of seeing him among children will well understand what an influence for good he would soon gain, and what a joyful, affectionate spirit he would infuse among them.

The children of those district schools became extremely dear to their pastor. It was then, he says, that the fact was made plain to him, that children constituted so influential a portion of the community. He loved these children, not because he was their pastor, but because they were *children*—young human beings; he loved to be a child with them, and to enter into all their joys and sorrows. It was with them that his social affections came into the most delightful and healthy activity, and they returned his love without coldness, suspicion, or affectation. Many affecting and beautiful anecdotes are told of these children's attachment to him; and however much the parents might differ from him in some respects, still he was always welcome for the children's sakes, and through them the parents were influenced.

In July, 1833, to the sorrow of West Newbury, Henry Wright ceased to be its minister; and being appointed agent for the Sunday School Union, he travelled in less than two years, upwards of seven thousand miles in the service of the society. In every place where he spent a Sunday, he addressed a congregation of children, often as many as three thousand, either in the open air or under a roof, and everywhere he made them his friends. During this journey, and indeed during the time of his almost daily intercourse with children, he kept a journal of all facts connected with them, bearing upon Peace, to which subject his mind was now beginning to turn itself. Of this valuable record I shall have more to say presently. Wherever he went he was known by the name of the "Children's Friend;" and his addresses to them on the subject of "living together in love" produced the most striking effects.

It was in the year 1831, that Henry Wright first heard the name of William Lloyd Garrison, and of his efforts on behalf of the down-trodden slave.—Slavery was a question which American ministers of the Gospel did not meddle with, and Henry Wright at that time had not quite shaken off the fetters of educational bondage, although from the first his conscience had said, "This man is right, and his fire-brand Liberators are right; though I, as a minister of the Gospel, have nothing to do with the subject." His conscience, however, was of that indomitably upright character, that it would not be silenced by party interests; it made itself heard; and even while travelling on his school mission, circumstances tended more and more to turn his mind to the iniquities of Slavery, though he everywhere heard nothing but the vilest and bitterest reproaches against Garrison and his party.

In 1834 he settled in Boston as children's minister, and had the care of six hundred children, whom he addressed three times in the week; besides which, his office as one of the superintendents of the district school brought him into familiar intercourse with upwards of eight thousand others.—Wherever he went, the nods and smiles of children met him; they thronged about him in the streets, and in the country he was ever accompanied by troops of these loving and admiring friends, whose greatest happiness was to be with him. He joined in their sports; he solaced them in their sorrows; and he added to the happiness of their lives by more firmly implanting a spirit of cheerfulness and love. For two happy years he devoted himself to this divine employment,—two years, as he had been heard to say, the happiest and most useful of his life.

It was during this time that George Thompson came over to America, and associated with his friend Garrison, roused such a spirit of hostility in the minds of the Slavery party as threatened even their own lives. The nobler sentiments of Henry Wright's nature, as I already have said, were enlisted in favour of the slave; but the clergy to whom he belonged regarded with disapprobation the movements of these men, who seemed about to turn the world upside down; *they* saw not only no sin in Slavery, but a divine ordination; and in Henry Wright's case, as in many others, the *man* as yet was subservient to the *office*. He stood aloof, and looked on; and in the meantime a little circumstance dragged him at once into the midst, and converted him into one of the staunchest of the Anti-Slavery heroes.

A young coloured woman taught an infant school among the poor Irish of Boston. This school, among others, was well known to him, and the winter being severe, he wished to visit the poor parents of the children; and as the mistress of the school was well acquainted with them, she accompanied him. On their way the thoughtless minister of Christ offered his arm to his dark-complexioned sister. The visits of mercy were paid, and Henry Wright returned to his boarding-house to supper; but the scandal was there before him. On his entering the room, the fifteen men who sate at table overwhelmed him with wrath and indignation; he had committed a crime against American honour; he had walked with a coloured person; he was not worthy to sit at meat with them; he must leave the house; he was not fit to associate with gentlemen! Abuse and ridicule were heaped upon him; and that was just what was needed to give nerve to the feeble purpose in his own breast. From that moment conscience spoke louder than interest or education. He felt that the black man and the white are alike children of one Father; and come what would, from henceforth he would identify himself with the maligned Abolitionists, and the sorrows and sufferings of the slaves should be his also.

Blessings—eternal blessings—be on such noble hearts as these! Let us thank God that even out of oppressions and outrages human nature stands forth in all the greatness of which it is capable. It is suffering and sorrow—it is meek endurance even of the triumph of evil men—which calls forth the heroic nature. Let us then bear patiently, and strive resolutely, for sooner or later God will help us!

It was not long before a gallows was erected in front of Garrison's house, and effigies of himself and George Thompson hung upon it. The perpetration of this outrage sent Henry Wright to the very house which was intended to be thus insulted; and two of the best of men then met as brothers for the first time. From that day they have worked together side by side, and will do so as long as their Father needs their labour!

Henry Wright had now taken a decided step, and one from which there was no going backwards.—The hearts of all his former friends—his clergy-brethren and his *jus-milieu* acquaintance—cast him off forever. All censured him, all looked coldly on him, except the little children; they clung to him to the last. Boston, however, was no home for him now; he *must* go; but many a tear did his parting from his children cost him. His last meeting with them was almost too much even for him. "Dear, precious beings!" says he, in writing of that time, "they had introduced me into the holy of holies of humanity! I loved all men the better for my intercourse with them!"

During the year 1837 he travelled as an Anti-Slavery agent, and his object everywhere was to assemble companies of children, and enlist their young sympathies on behalf of this great cause of humanity. In this way he was preparing a future generation of right thinkers and noble actors. He was now, as we have seen, a teetotaller, and one of the stoutest champions of the Anti-Slavery cause; still he had not yet arrived at the high standard of Christian virtue which was intended for him. He had not acknowledged the unlawfulness and anti-christianity of all war; and on this subject his eyes also were opened suddenly.

Our space will not permit my giving the particulars of his conversion to these Christian opinions; they are to be found in his able work on Defensive War,* which we cannot too highly praise, or too warmly recommend, to all advocates of peace, or even of war.

His sentiments thus changed, it did not require long before a resolute, truthful spirit like his was ready and willing to carry out his convictions to the utmost. In 1838 he was the means of establishing the "Non-Resistance Society," which was based on the principle of its being wrong to take human life for any cause whatever. Great opposition was raised against this by the so-called "religious world." They maintained that wars were the ordinations of God, and that revenge and bloodshed were not only permitted, but enjoined upon the follower of Christ; and for this opinion they were almost ready to fight. But men of a purer mind were abroad, who interpreted the words of Christ in the spirit of Christ; who promulgated as our most sacred duty this glorious sentiment, in which the Saviour lived and perished,—"*Let me suffer and die, rather than be the cause of suffering and death to a brother;*" and it found an echo in thousands of noble hearts.—Henry Wright was one of the most ardent apostles of this purely interpreted Gospel. He travelled as its unpaid advocate, having a conscientious scruple against receiving hire for the promulgation of this or any other righteous object.

This broad sentiment of Christian love, however, which embraced all mankind, of whatever creed, colour, or clime, required a still wider expression; and in 1839, Henry Wright proposed at Boston that a convention should be called on the universal principle of HUMAN BROTHERHOOD, "in which every human being, by virtue of his membership in the great human family, might be represented, and where a league or association might be formed which should supersede all sectarianism and nationalism, and recognize *the brotherhood of all mankind, and the paternity of one God.*" He maintained that all human institutions were but appendages to man, and not man to them; men being prior and superior to them; and when these cannot exist without detriment to man in his physical, social, intellectual, or moral nature, that they should be abrogated, and something better instituted." From this time the principle of human brotherhood became incorporated with Non-Resistance and Anti-Slavery. Would to Heaven that it could become incorporated with all our institutions, both political and social; and then, once acknowledging that every human being is a child of God, and our brother, we should not only do no violence to him, but we should respect the Divinity in whose image he is made.

In 1842, having made up his mind to visit Europe on a mission of peace, he published a little book to defray the expenses of his undertaking, in order that he might be chargeable to no one. This little volume was a collection of incidents from the journal which he kept during his ministry among the children.† It breathes forth in every page the divine spirit of love and forbearance, and was well fitted to furnish, as it were, wings to the messengers of peace and brotherly love. In October of the same year, he landed in this country, where, and on the Continent, he has laboured industriously, although, as I have said, unostentatiously, promulgating everywhere the angelic annunciation, "Peace on earth, and good-will to man."

At the close of 1843 the health of Henry Wright gave way. Twelve years of public speaking, incessant study and labour in the great causes of Temperance, Anti-Slavery, and Peace, had entirely prostrated his strength. To attempt the recovery of this, he left England for Graefenberg, where he remained for six months under the care of Priessnitz, whose hydropathic treatment fortunately completely restored him. While at Graefenberg he was not idle; he devoted himself to the spread of his Peace and Non-Resistant principles, and on his return published his "Six Months at Graefenberg, with Conversations in the Saloon on Non-Resistance and other subjects." The work is an extremely interesting one, full of the life of the place, and of that bold, uncompromising advocacy of great principles for which the author's character is distinguished.

The discussion which arose in consequence of the Free Church of Scotland having received money from the blood-stained hands of the American slaveholders, originated in the uncompromising spirit of Henry Wright. For a moment this apostle of peace aroused a spirit of discord and indignation, but the end will be for great good, "and there seems now," writes a gentleman well acquainted with the subject, "to be no doubt but that this agitation, and the discussion of questions which have grown out of it, (such as the Sabbath, the Church, and the ministry,) have produced a powerful effect in promoting in Scotland religious liberty and genuine Christianity, as distinguished from mere theology."

As to the man himself, and his influence on individuals, much might yet be said, and I need perhaps only mention that since it has been known that I have been writing this inadequate memoir, I have received letters sufficient to fill many journals, all testifying to the truly Christian spirit in which he has been labouring, quietly, but effectually, amongst us. I will quote only from one of these numerous letters—it will speak for all:—

August 5th, 1847.

MY DEAR MADAM:—I have known H. C. W. ever since he came to this country; he has frequently made my house his home, and I have felt to him as a son to a father. We differ in theological sentiments, and have been brought up under perfectly different circumstances; but there appeared something at our first interview, which drew us together with a bond that future intimacy has only drawn closer and yet closer. His lectures on the Peace question have been singularly useful. There are no words wasted; no quibbles about cases of conscience; no concealments of the truth for fear of going too far; but plain and forcible statements of the main argument, convincing appeals to the conscience, and abundant practical illustrations from the experience of himself and others. His lectures and writings on this subject are, to my mind, perfectly conclusive; and I owe him the warmest thanks for bringing me to a settled faith in this great principle of the Gospel. His writings and addresses on the temperance and anti-slavery questions, have been equally conclusive. His expositions of the Gospel, as a religion requiring love, purity, inwrought righteousness, and practical and faithful obedience, instead of belief in dogmas and observance of forms, have rejoiced and delighted me exceedingly; and though they have brought on him the usual charges of Deism, Atheism, Socinianism, blasphemy, and the like, this has only showed how nearly he has followed in the steps of other great reformers, even of our blessed Saviour himself. These are not my opinions alone, but wherever I have gone, I have found that he has left a deep and most beneficial impression behind him. It is true that he has used strong language; but he has said nothing in anger or in passion. Whatever he has said, he has said because he believed it truth, and important truth; and it must not be rejected because it appears violent, but shown to be wrong if it is wrong.

I do not hesitate to say that I have derived more Christian knowledge and encouragement from H. C. W. than from any other man living; and my prayer is that the seed he is leaving behind him, may take root in good soil, and bear a harvest unto eternal life. Yours, &c.

Mrs. Howitt. P.

When this is read by the English public, Henry Wright will be on the Atlantic. Good wishes, blessings, and the grateful remembrance of many affectionate hearts will accompany him to his home, and his residence amongst us will have been an additional cord in that great bond of love which is being knit between two kindred nations, and which ourselves will, with the blessing of God, do something towards strengthening.

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* "Defensive War, proved to be the Denial of Christianity and of the Government of God, with Illustrative Facts and Anecdotes." By H. C. Wright. London. Charles Gilpin.

† This little work, "A Kiss for a Blow," ought to be in the hands of all parents and children. A large edition was published in America, where it is universally esteemed; in Ireland also, and latterly in London, by Charles Gilpin. Of this work it is impossible to speak too highly—it is the reflex of the spirit of childhood, full of tenderness, pity, and love, quick to resent, and equally quick to forgive. The author dedicates it "to all children;" we wish that all children could imbibe its spirit; then indeed would the world be happier and better.—EDS.

ORIGIN OF THE MARSEILLES HYMN.

M. de Lamartine, in his *Historie des Girondins*, just published in Paris, gives the following account of the origin of the French national air, "*The Marseillaise.*" In the garrison of Strasburg was quartered a young artillery officer, Rouget de Lisle, a native of Louis le Saulnier, in the Jura. He had a great taste for music and poetry, and often entertained his comrades during their long and tedious hours in garrison. Sought after for his musical and poetical talent, he was a frequent and familiar guest at the house of one Deitrich, an Alsatian patriot, mayor of Strasburg. The winter of 1792 was a period of great scarcity at Strasburg. The house of Dietrich was poor, his table was frugal, but a seat was always open to Rouget de Lisle. One day, when there was nothing but bread and some slices of smoked ham on the table, Dietrich, regarding the young officer, said to him, with a sad serenity, "Abundance fails at our boards; but what matters that if enthusiasm fails not at our civil *fetes* nor courage in the hearts of our soldiers? I have still a last bottle of wine in my cellar. Bring it," said he to one of his daughters, "and let us drink to France and Liberty. Strasburg should soon have its patriotic solemnity. De Lisle must draw from these last drops one of those hymns which raise the soul of the people." The wine was brought and drank, after which the officer departed. The night was cold. De Lisle was thoughtful. His heart was moved, his head was heated. He returned staggering to his solitary room and slowly sought inspiration, sometimes in the fervour of his citizen soul, and soon on the keys of his instrument; composing now the air before the words and then the words before the air. He sang all and wrote nothing, and at last exhausted, fell asleep with his head resting on his instrument, and awoke not till daybreak. The music of the night returned to his mind like the impression of a dream. He wrote it, and ran to Dietrich, whom he found in the garden, digging winter lettuces. The wife and daughters of the old man were not yet up. Dietrich awoke them and called in some friends, all as passionate as himself for music, and able to execute the composition of De Lisle. At the first stanza cheeks grew pale; at the second tears flowed; and at the last the delirium burst forth. The wife of Dietrich, his daughters, himself, and the young officer threw themselves crying into each other's arms. The hymn of the country was found. Executed some few days afterwards in Strasburg, the new song flew from city to city, and was played by all the popular orchestras. Marseilles adopted it to be sung at the commencement of sittings of its clubs; and the Marseillaises spread it through France, singing it along the public roads. From this came the name of "*Marseillaise.*"

From the Life of Mrs. Jordan.

THE WESLEYAN AND THE ACTRESS.

During Mrs. Jordan's short stay at Chester where she had been performing, her washerwoman, a widow, with three small children, was by a merciless creditor thrown into prison. A small debt of about forty shillings had been increased in a short time, by law expenses, to eight pounds. As soon as Mrs. Jordan had heard of the circumstances she sent for the attorney, paid him the demand, and observed, with as much severity as her good natured countenance could assume,

"You lawyers are certainly infernal spirits, allowed on earth to make poor mortals miserable."

The attorney however pocketed the affront, and with a low bow made his exit.

On the afternoon of the same day the poor woman was liberated. As Mrs. Jordan was taking her usual walk with her servant, the widow with her children followed her, and just as she had taken shelter from a shower of rain, in a kind of porch, dropping on her knees and with much grateful emotion exclaimed,

"God forever bless you, Madam! you have saved me and my poor children from ruin."

The children beholding their mother's tears, added by their cries to the affecting scene, which a sensitive mind could not behold but with strong feelings of sympathy. The natural liveliness of Mrs. Jordan's disposition was not easily damped by sorrowful scenes. However, although she strove to hide it, the tear of feeling stole down her cheek, and stooping to kiss the children, she slipped a pound note into the mother's hand, and in her usual playful manner, replied.

"There, there; now it's all over. Go, good woman, God bless you! Don't say another word."

The grateful creature would have replied, but her benefactress insisted on her silence and departure.

It happened that another person had taken shelter under the porch, and witnessed the whole of this interesting scene, who as soon as Mrs. Jordan observed him, came forward, and he, holding out his hand, exclaimed with a deep sigh—

"Lady, pardon the freedom of a stranger, but would to the Lord they were all like thee!"

The figure of this man bespoke his calling. His countenance was pale, and a suit of sable, rather the worse for wear, covered his tall and spare person. The penetrating eye of Thalia's favourite votary soon developed his character and profession, and with her wonted good humour retreating a few paces she replied,

"No, I wont shake hands with you."

"Why?"

"Because you are a Methodist preacher, and when you know who I am, you 'll send me to the devil!"

"The Lord forbid! I am, as you say, a preacher of the Gospel of Jesus Christ, who tells us to clothe the naked, feed the hungry, and relieve the distressed, and do you think I can behold a sister fulfilling the commands of my Great Master without feeling the spiritual attachment which leads me to break through wordly customs, and offer you the hand of friendship and brotherly love?"

"Well, well, you are a good old soul, I dare say but—I don't like fanatics, and you'll not like me when I tell you I am a player."

The preacher sighed.

"Yes, I am a player; and you must have heard of me. Mrs. Jordan is my name."

After a short pause, he again extended his hand, and with a complaisant countenance, replied,

"The Lord bless thee, whoever thou art. His goodness is unlimited. He has poured on thee a large portion of his spirit; and as to thy calling if thy soul upbraid thee not, the Lord forbid that I should."

Thus reconciled, and the rain having abated, they left the porch together. The offer of his arm was accepted, and the female Roscius of comedy and the disciple of John Wesley proceeded, arm in arm, to the door of Mrs. Jordan's dwelling. At parting, the preacher shook hands with her, saying,

"Fare thee well, sister. I know not what the principles of people of thy calling may be. Thou art the first I ever conversed with; but if their benevolent practices equal thine, I hope and trust, at the great day the Almighty God will say to each, "*Thy sins are forgiven thee.*"

THE FEMALE ARTIST.

TOWARDS the close of the seventeenth century, there dwelt in Rome a young girl, whose singular history rendered her an object of universal interest. Her surname was never known, but she was commonly called Maria la Fantesca, or Maria the Servant-girl. She was born in one of the villages near Rome, and at an early age was placed by her parents, who were very poor, in the family of an eminent sculptor. Before she came of age, she had conceived such an admiration of her master's works, that she formed the bold resolution of devoting herself to the study of art: pursuing it at first in secret, but cherishing a hope of one day attaining public success. Maria confided her intentions to an artist who frequently visited her master's studio, and begged of him to give her secretly, a few lessons in drawing and modelling; the artist not only granted her request, but induced his friend Dr. Corona to aid him in the instruction of the enthusiastic girl.

The first step gained, Maria devoted every moment she could snatch from her household duties to modelling and drawing; she was never idle. To execute something worthy of her master's praise was the highest object of her ambition. Life had now new charms for her: if her resolution at any time wavered, or she felt overcome by the difficulties of her task, Maria used to go secretly to the Vatican, and there, surrounded by the great works of ancient art, her enthusiasm was speedily rekindled, and her courage revived. She would pass hours together looking at her favorite statues, and gazing upon them until she felt her mind thoroughly imbued with their beauty. Those were her lessons. She was determined not to fail; and as if aware that in this resolution she possessed the surest guarantee of success, she laboured unremittingly, and overcame obstacles which would have daunted a less hopeful spirit.

The pursuit of sculpture as an art has rarely been attempted by a woman, and difficulties met Maria at every step; still she allowed nothing to turn her from her purpose. She listened eagerly to every word of advice and instruction which she chanced to hear her master giving to his pupils, and treasured all up in her memory; and afterwards, in her quiet hours, when she had time for reflection, or to pursue her studies, she turned his instruction to good account.

By this steady pursuit of her object, by her perseverance, and a careful economy of time, Maria made a progress that astonished the friends who were in her secret. At length she went to work upon a statue, on which she had bestowed long and anxious thought, and which she hoped to render worthy of public exhibition. She told no one of her project; and it was only in hours from her daily duties, or more frequently from her night's rest, that she could prosecute her work. Two years did the energetic girl labour on in secret, unaided even by the voice of encouragement, but supported by her own enthusiasm. At length the statue stood before her, a finished work! It was a statue of Minerva; and although by no means faultless in execution, its deficiencies in finish and proportion were compensated by a grandeur in the attitude and general expression, and a beauty in the features, which seemed almost inspired. The statue was completed; the last finishing touches were given to it; and Maria had it secretly conveyed to the hall in which the exhibition was to take place. The judges appointed to award the prize to the successful candidate were assembled, crowds flocked from all parts of Rome to the Capitol, and every seat was occupied. All were eagerly discussing the merits of the various works of art, exhibited,

It so happened Maria's master was president of the occasion, and it consequently fell to him to crown with a wreath of laurel the prize work of art selected by the judges. Maria, in her simple servant's dress, unnoticed and unsuspected, had followed in the crowd, and taken a seat in the gallery. With a beating heart she sat watching intently the progress of the ceremony. There was a breathless silence, and the opinions of the judges was at length declared—it was unanimous. Reader, can you imagine the feeling of mingled rapture and amazement which overpowered poor Maria, when she saw her master step forward, and, amidst the deafening applause of the assembled multitude, place the laurel crown upon the head of her Minerva? On every side she heard the praises of the statue and of the talents of the unknown artist.

Maria returned home, silent and alone; and here still greater joy, if possible, awaited her. She went back to her ordinary duties, but her face was flushed, and her whole frame fevered with excitement. Presently her master's bell rang, and she obeyed the summons; but when she now entered the room, she could control her emotions no longer. She fell on her knees, and bursting into tears, confessed her secret. Her master looked at her in silent astonishment and admiration, then raising her up, he overpowered her with questions as to the means by which she had attained such proficiency in an art so entirely removed from her sphere of life. Maria humbly and modestly related her story. She told him of the irrepressible desire which first determined her to be a sculptor—the study and labour she had devoted to the art—and all the hopes, the fears, and the difficulties which she met and overcome. The good old man listened with deep interest; and embracing the poor girl affectionately, he promised to adopt her as his daughter and his pupil, assuring her that such a beginning argued the brightest success.

Maria's story was soon known throughout Rome and a universal feeling of interest was awakened in the fate of the self-taught artist. She was courted and flattered, and received into the highest circles, all vieing to bestow the greatest honour on Maria la Fantesca; but her joy was no longer the same as that which had animated her in secret hours of study, when, unknown and uncared for, she laboured on, stimulated only by the love of her pursuit, and the sole companion of her hopes and aspirations. Then indeed, she had looked forward with rapture; she now looked backward on the past with satisfaction, but not wholly without regret.

Maria's triumph was of short duration; the brilliant star shone but for a moment, and then vanished. Whilst her fame was the universal theme in society at Rome, she was fast fading away. Excitement and over-study had undermined her health, and she fell a victim to a rapid decline. The poor girl had plucked the flower of her hopes, but only to see it wither in her grasp.

Gleanings from Foreign Publications.

DE QUINCEY'S GENEROSITY.—Soon after the receipt of this letter (on my invitation), Mr. De Quincey called on me. I said, I understood from Mr. Coleridge himself, that he laboured under embarassment. "Then," said he, "I will give him five hundred pounds." "Are you serious?" I said. He replied, "I am." I then inquired, "Are you of age?" He said "I am." I then asked, "Can you afford it?" He answered, "I can," and continued, "I shall not feel it." I paused. "Well," I said, "I can know nothing of your circumstances but from your own statement, and not doubting its accuracy, I am willing to become an agent, in any way you prescribe." Mr. De Quincey then said, "I authorize you to ask Mr. Coleridge if he will accept from a gentleman, who admires his genius the sum of five hundred pounds, but remember," he continued, "I absolutely prohibit you from naming to him the source whence it is derived." I remarked, "To the latter part of your injunction, if you require it, I will accede, but although I am deeply interested in Mr. Coleridge's welfare, yet a spirit of equity compels me to recommend you in the first instance, to present Mr. C. with a smaller sum, and which if you see it right, you can at any time augment." Mr. De Quincey then replied, "Three hundred pounds I *will* give him, and you will oblige me by making this offer of mine to Mr. Coleridge." I replied, "I will." I then gave him Mr. Coleridge's letter requesting him to put it in his pocket, and read it at his leisure. In a day or two Mr. De Quincey enclosed me three hundred pounds, when I received from Mr. Coleridge his receipt, which I still retain.—*Reminiscences of S. T. Coleridge.*

HORRORS OF WAR. Since the creation of the world fourteen thousand millions of human beings have fallen in the battles which man has waged against his fellow-creature—man. If this amazing number of men were to hold each other by the hand at arm's length, they would extend over fourteen millions, five hundred and eighty-three thousand, three hundred and thirty-three miles of ground, and would encircle the globe on which we dwell six hundred and eight times!! If we allow the weight of a man to be on an average one cwt. (this is below the mark,) we shall come to the conclusion that six millions, two hundred and fifty thousand tons of human flesh have been mangled, disfigured, gashed, and trampled under foot. The calculation will appear more striking when we state, that if only the fore-fingers of every one of those fourteen thousand millions of human beings were to be laid in a straight line, they would reach more than six hundred thousand miles *beyond* the moon; and that if a person were to undertake to count the number, allowing nineteen hours a day, and seven days in a week, at the rate of six thousand per hour, it would occupy that person three hundred and thirty-six years. And, awful is the consideration! three hundred and fifty thousand pipes of human blood have been spilt in battles! Who would not exclaim with Bishop Hall—"Give me the man who can devise how to save troops of men from *killing*, his name shall have room in my calendar. There is more true honour in a civic garland for the preserving of *one subject*, than in a laurel for the victory over many enemies." Or, with Bishop Taylor,—"If men were only subject to Christ's law, then could they never go to war with each other."—*Dr. Thomas Dick.*

A French journal has been prosecuted for having published translations of portions of a letter of "Junius," addressed to George III. and of a speech delivered by Mr Windham, in the English House of Commons. The Government prosecutor alleges that the accusations of avarice, selfishness, ambition, and corruption, contained in these extracts, are intended to be applied to the King of the French.

Intelligence has been received of the death of Captain Maclean, at Cape Coast, on the western coast of Africa, on the 22nd of May last. Captain Maclean was the husband of "L. E. L." the poetess.

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